THE HISTORY AND CHRONOLOGY OF THE FABULOUS AGES CONSIDERED. PARTICULARLY WITH REGARD TO THE TWO ANCIENT DEITIES BACCHUS AND HERCULES.

By a Member of the Society of Antiquaries in London.

Antiquam exquirite Matrem. Virg.
Nullius in verba. Hor.

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ADVERTISEMENT.

THE prevailing cuſtom of entertaining the publick with pieces of wit and humour under the form of Hiſtory, Lives, and Adventures, firſt moved the authour to review the fables of antiquity: for he ſees no reaſon why they ſhould be neglected; ſince, by our methods of education, they are in a manner the fountain of ſcience, the ſource of the firſt knowledge that we imbibe. This indeed may be the chief cauſe of their being neglected: as they were the diverſion of our childhood, we think fit to throw them aſide, like other toys, when we are grown to maturity. And yet it muſt be owned, that without a thorough knowledge and remembrance of them, we can hardly underſtand, at leaſt not read with pleaſure, thoſe uſeful, and invaluable, productions of the ancients. The fabulous heroes of antiquity afford us as much inſtruction as the modern; and

have this further advantage, that after ſo many ages they are not yet grown old, or obſolete; but ſtill flouriſh in the records of fame; and are likely to live, when moſt of the heroes of modern fable ſhall be extinct, and forgot.

The ſtudy of Antiquities, ſo much of late decried by Engliſhmen, is, in other words, a more accurate reſearch into ancient hiſtory; which the learned of other countries think cannot be carried to too great an height, becauſe nothing in literature can be more uſeful. In travelling through the boundleſs region of ſcience, we can never expect to come to our journeys end: but the more, we know, the more, we ought to think, remains ſtill unknown to us. Whereas it is our misfortune, that too many among us only learn enough to make them conceited with what they know; and then, with an air of importance, to depreciate as uſeleſs, whatever they cannot reliſh, imitate, or even underſtand. This is always a ſure mark of a little mind, ſwelling itſelf in its own narrow ſphere, and is well deſcribed by the poet

That

That caſting weight pride adds to emptineſs.

Sir William Temple calls it Sufficiency, the worſt compoſition out of the pride and igrance of mankind. *If any good effect can flow from this evil, it muſt be that of putting an author upon his guard; that when he falls into the hands of theſe mercileſs enemies, they may have the leſs hold to pull him to pieces; and by this means learning may for ſome time ſtand its ground againſt ſuch ſuperficial antagoniſts. If the nation by a natural decay, is ſinking into a ſtate of ignorance, as ſome are apt to think; this may be one ſymptom of the diſtemper, but can never contribute to the cure of it: no more than every quack pretender to phyſick can reſtore a conſtitution broken with age and infirmities.*

We have had, for the beſt part of a century, periodical accounts of the State of Literature in our Iſland; and judgment has been paſſed on books and authors in Abſtracts, Compendiums, Abridgements, &c. wrote at firſt with decency, and good manners: ſetting forth the merits of each performance; and ſometimes perhaps with too much

candour. But this rule ſeems to be inverted at preſent: we dont ſtudy ſo much, to find out the beauties of an author, as to lay open his defects. Hired writers, ſupported by idle taſteleſs readers, now uſurp the office of Dictators in the commonwealth of Letters: and without fear, or ſhame, pronounce the fate of an author as magiſterially, as if they were entire maſters of his ſubject; which too often happens to lye quite out of their reach. And the more ſharp, and ſevere, their cenſure is, they commonly receive the greater proportion of applauſe. I wiſh the ſucceſs they have met with, may not have induced others, of ſuperiour endowments, and more liberal education, to enter into the ſame ungenerous, and ſupercilious, way of condemning in groſs, without proof, or aſſigning the leaſt reaſon for their ſentence.

There is ſcarce a fragment of the ancients, that has not, upon occaſion, proved of ſervice to the learned: and their Mythology is a mine, that will yield a treaſure to thoſe, who are at the pains of working it. The wiſeſt maxims of their ſages; ſublime leſſons of morality; a deep inſight into nature; all more or leſs intermixt with fable,

lye

lye near the very ſurface of it. But if in ſearching further into this mine, ſome gleams of hiſtorical light break in upon us; how great is the ſurprize, how agreeable the diſcovery! This alone ought to be an encouragement to a philoſophical mind, a mind intent upon the ſearch after truth.

Truth is ſaid to lye deep in the earth, and the way to find it muſt be to dig deep for it: to trace things back to their firſt beginnings: to ſtudy the origin of nations, languages, cuſtoms, arts, and ſciences. Thoſe, who only buſy themſelves on the ſurface of fable, may think that the perſons of the gods were ideal only, and their actions the reſult of fancy; and that no ſort of truth can be expected from thence. The author has taken ſome pains to ſhew the falſity of ſuch notions: he has endeavoured to ſet the heathen mythological hiſtory in a proper light, and to fix the time, when it really commenced. He has attempted to prove, that the Gods came from a quarter of the world, not hitherto ſuſpected: and though this may ſeem a novel opinion, yet that it was known to the ancient Greeks, before they were overrun with the ſuperſtitions of Egypt.

His

His former Eſſay was deſigned to ſhew, that the firſt gods of the Grecians, Uranus and Saturn, were not natives of their country, as was afterwards pretended, but came from the North. He now preſents the publick with two more, of as great fame as the others; who, as he imagines, came from the ſame country, but diſtinguiſhed themſelves at firſt in India; and long before their names were known to Greece or Egypt.

The author has always paid great regard to the judgment of the learned, and will ever abide by their deciſion. Ancient prejudices, he is ſenſible, are not eaſily eradicated; and therefore did not expect a general, or immediate, aſſent to his opinion. But owns that he expected ſomething more than general objections, and thoſe too uttered in whiſper, and in the dark. Till the objectors ſhall vouchſafe to appear a little more open, and explicit; he humbly hopes, in his turn, to be indulged in the common prejudice of an author, in behalf of his own performance. That if it ſhall have the fortune to be ſtill condemned, the fault may not be imputed ſo much to the work it-

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ſelf, as to the malignity, or incompetency, of the judges.

The following eſſay conſiſts, for the moſt part, of hints that aroſe from thoſe Enquiries into the Primitive State of Europe; and if they now and then differ from them, muſt be conſidered as Second Thoughts. The author had no intention of committing it to the preſs; having ſuffered too much already on that account. But drew it up ſome years ago, in the preſent form, for his own amuſement, and the entertainment of a few friends; who were pleaſed to think the former piece defective, without this neceſſary ſupplement. If therefore the reader ſhall reap any benefit from the peruſal, his thanks are due to the kind compulſion, and generous contributions of thoſe friends; for it had never ſeen the light, but through their mediation. It was rejected by the bookſeller; was below the patronage of the great; and above an eleemoſynary ſubſcription. In ſuch a caſe, to leave a poſthumous treatiſe to ſhift for itſelf, would have been little better than folly: conſidering how the taſte of the age is daily loſing its reliſh for antiquity. An inauſpicious omen to

works

works of this kind! that muſt now be ſtifled in their birth; or ſtarved upon their going out into the world.

ERRATA.

Pag. 94. *l.* 25. *For* Gods *read* God.
Pag. 108. *l.* 11. *For* And *read* But.

THE HISTORY AND CHRONOLOGY OF THE FABULOUS AGES.

IT is an obſervation of (1) Plutarch's, that to render Mythology uſeful, *We muſt cleanſe it from it's droſs, and bring it to ſenſe and reaſon, before it can bear the appearance of hiſtory.* The fabulous age is of ſo great extent, that we ſcarce know where it begins, or where it ends: and no general rule can be laid down, that ſhall ſerve to illuſtrate every part, and purpoſe, of it. When once the humour of romancing prevailed, no bounds could be ſet to it; and in time the credulity of nations, became ſo univerſal, that people

(1) Εἰη μὲν οὖν ἡμῖν ἐκκαθαιρόμενον λόγῳ τὸ Μυθῶδες ὑπακοῦσαι, καὶ λαβεῖν ἱστορίας ὄψιν. Plutarch. in Theſeo.

were every where prepared to believe the groſſeſt abſurdities in religion: and every attempt to open their eyes was branded with the odious name of Atheiſm. There was certainly a time when the heathen gods firſt began to be worſhiped; but this time has never yet been clearly ſtated: however to enter upon the ſubject regularly, we ought to enquire who were the firſt gods, and for what reaſons they were worſhiped. And tho' we may ſucceed in this enquiry, yet we ſhall find their actions ſo intermixt with others, who came after them, and went by the ſame names; that it may ſeem a task, little inferiour to the labours of an heroe, to extract their true hiſtory out of ſuch an abyſs of fables.

The progreſs of Fable.

Fable may be called a picture of truth, drawn with a view to raiſe our attention, and admiration, in a form ſomething more than human, with a mein approaching to divinity, and in a dreſs as ſplendid, as can be framed by imagination. But if it can be ſtript of theſe ornaments, the truth itſelf would appear naked, and undiſguiſed. The firſt ſort of fables, parables, or apologues, wherein birds, beaſts, or trees, were introduced as ſpeakers and actors, conveyed moral inſtructions for the conduct of human life; and here it was eaſy to perceive, that the perſonages brought into the ſcene were imaginary; the ſolution therefore was obvious, and the true deſign quickly ſeen through the fiction. Thus far fable was both lawful, and uſeful; but when it grew ſo luxuriant, as to interfere with paſt times, and tranſactions, it became very pernicious to hiſtory; and threw almoſt as great a darkneſs over it, as time itſelf could have done. The truth ſunk deeper

deeper into the fable, and could not be brought to light, without much greater difficulty and penetration. Real facts, times, and perſons, lay all together blended in one heterogeneous maſs; and required almoſt a divine power to reduce them to any tolerable order.

Fables explained by allegory.

This put the lovers of truth upon different methods of enquiry. Some of the (1) ancients took the ſhorter way, of cutting the whole knot, inſtead of untying it, by reſolving all into fiction. They held that things were not to be underſtood in the literal acceptation of the words; but boldly diving into the breaſts of the old poets, found an occult meaning in almoſt every thing they delivered. They reduced gods and heroes to the active, and paſſive, qualities of the mind: or to mere phyſical elements, earth, air, water, fire; and the wars of the gods, to the jarring of theſe elements. Thus they formed out of this maſs a beautiful landſcape, according to their own fancies; but at the ſame time only built fables upon fables, without ever ſearching for the hiſtorical truth, that lay hid at the bottom.

(1) Amongſt theſe was Metrodorus of Lampſacus, who, in his treatiſe upon Homer, made not only the gods, and goddeſſes, but the Heroes of the poem, allegorical perſons. Καὶ Μητρόδωρος δὲ ὁ Λαμψακηνὸς, ἐν τῷ περὶ τοῦ Ομήρου λίαν εὐήθως διείλεκται, πάντα εἰς ἀλληγορίαν μετάγων. ὅτε γὰρ Ἥραν, ὅτε Ἀθηνᾶν, ὅτε Δία τοῦτ' εἶναι φησὶν, ὅπερ οἱ τὰς περιόδους αὐτοῖς καὶ τερψὶν καθιδρύσαντες νομίζουσι· φυσέως δὲ ὑποκάσεις, καὶ στοιχείων ἀλληγορήσεις. Καὶ τὸν Ἕκτορα δὲ, καὶ τὸν Ἀχιλλέα δηλαδὴ, καὶ τὸν Ἀγαμέμνονα, καὶ πάντας ἁπλῶς Ἕλληνάς τε καὶ Βαρβάρους, συὺ τῇ Ἑλένῃ, καὶ τῷ Πάριδι τῆς αὐτῆς φύσεως ὑπάρχοντας, χάριν οἰκονομίας ἕνεκά τε παρεισηγθαι, ἐόντος ἀφηγημένων ἀνθρώπων. Tatian Orat. ad Græcos §. 37.

By facts in ſcripture. The moderns have taken what ſeems a more rational method; by admitting the foundation to be true hiſtory, but rejecting the fabulous ſuperſtructure. Theſe make the ſacred writings the groundwork of the Grecian mythology; and endeavour to explain the fables by parallel ſtories from the Bible. It cannot be denied, that there is a very ſtriking reſemblance between many fables of the Greeks, and events recorded in ſcripture: but we are not to imagine that the perſons mentioned in the fables, are the ſame individuals with thoſe in the ſacred books; becauſe this would be confounding all hiſtory, geography, and chronology. We may reaſonably ſuppoſe, that in the firſt unſettled ages of the world, the memory of remarkable facts was conveyed by colonies to many remote countries: which facts their poſterity afterwards adopted for their own: and we are to judge, from what remains of true hiſtory, how near the likeneſs between the copy and original has been preſerved. I can readily allow, that the Deluges of Ogyges, and Deucalion, in Greece, which I look upon as fables, owed their riſe to the ancient tradition of the univerſal deluge; and the (1) Giants attempt to ſcale heaven, to the preſumptuous enterpriſe at Babel. But cannot ſo eaſily deduce the Titan war from the rebellion in heaven, and the fallen angels, as (2 ſome

(1) Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη. Odyſſ. Λ. v. 314.
Vid. Stillingfleet Origines Sacr. Lib. I. c. 5.

(2) *Titanas autem, ſicut alii, de Dæmonibus exponam,* quos Deus ταρτάρωσε. 2 *Pet.* 2. 4. Zach. Bogan Ep. Præf. ad Dickenſon Delph. Phœnic. Oxon. 1655.

have

have done; becauſe I take it to be real matter of true hiſtory.

The firſt Hiſtory of the Greeks not fabulous.

A man may believe, without being thought too credulous, that the Greeks had preſerved in this manner very old memoirs, tho' perhaps no regular hiſtory, as high as their gods, who were their firſt kings. Theſe memoirs have been enlarged, and groſsly corrupted, both with reſpect to times, perſons, and events; but ſtill this does not deſtroy the root of the hiſtory. It was an ancient tradition with them, that Uranus, or Cœlus, was ſovereign of Greece, and other countries; that he had ſons called Titans; that Saturn was one of theſe, and ſucceeded his father Uranus; that Jupiter was ſon of Saturn; that he had wars with his uncles the Titans, and overcame them, &c. This is the beginning of their hiſtory, nor is there any thing abſurd, inconſiſtent, or incredible, in it: and therefore, I think, nothing can be ſeriouſly objected to the truth of it. But the marvelous incidents, and embelliſhments, of the ſtory, were the work of later ages, the machinery of poets, who, with a licenſe peculiar to themſelves, broke thro' all the (1) laws of hiſtory and chronology.

Chronology eſſential to Hiſtory.

Chronology is of the very eſſence of (2) true hiſtory, which without it would appear to be no better than fable, or a picture of truth. Where this guide can be had, we find the benefit of it even in fabulous hiſtory:

(1) *Ne quid falſi dicere audeat.* Tacit.

(2) Παρ' οἷς γὰρ ἀσωμάρτητός ἔζιν ἡ τῶν χρόνων ἀναγραφὴν, παρὰ τούτοις οὐδὲ τὰ τῆς ἱζορίας ἀληθεύειν δυνατόν. Tatian. Or. ad Græc. §. 50.

for

for by this we are enabled to diſtinguiſh the fables, to ſeparate the ancient from the more modern, and to adjudge facts to the proper perſons to whom they belong. Diodorus began his Univerſal Hiſtory with ſix books of Mythology of the Greeks and Barbarians, which he (1) collected from their hiſtories according to antient times, as far as he was able. Others, he ſays, (2) paſſed over the Mythology, upon account of the difficulty of the work. (3) "Of this number were Ephorus, Calliſ-
"thenes, and Theopompus, who declined meddling with
"the ancient fables for the ſame reaſon. But that he
"himſelf was of a contrary opinion, and purſuant to his
"deſign, had ſearched into theſe antiquities with the ut-
"moſt diligence. Becauſe many and great actions were
"performed by thoſe Heroes, Demigods, and many other
"excellent men; whoſe memory poſterity has honoured
"with ſacrifices due to gods and heroes, by reaſon of the
"common benefits which mankind received from them;
"and hiſtory has very properly perpetuated their fame to
"all eternity." The ſentiments of ſo judicious an hiſtorian I have purpoſely quoted, to ſhew what the ancients

(1) Πεποιήμεθα δὲ τὴν ἀρχὴν τῆς ἱστορίας ἀπὸ τῶν μυθολογουμένων παρ' Ἕλλησί τε καὶ βαρβάροις, ἐξετάσαντες τὰ παρ' ἑκάστοις ἱστορούμενα κατὰ τοὺς ἀρχαίους χρόνους, ἐφ' ὅσον ἡμῖν ἡ δύναμις. Diodorus Præf. ad Lib. I.

(2) Ἐπὶ δ' οἱ μὲν τὰς παλαιὰς μυθολογίας διὰ τὴν δυσχέρειαν τῆς πραγματείας ἀπεδοκίμασαν. Idem Ibid.

(3) Ὁμοίως δὲ τούτῳ [Ephoro] Καλλισθένης καὶ Θεόπομπος, κατὰ τὴν ἡλικίαν γεγονότες, ἀπέσχοντο τῶν παλαιῶν μύθων· Ἡμεῖς δὲ τὴν ἐναντίαν τούτοις κείσιν ἔχοντες, καὶ τὸν ἐκ τῆς ἀναγραφῆς πόνον ὑποστάντες τὴν πᾶσαν ἐπιμέλειαν ἐποιησάμεθα τῆς ἀρχαιολογίας. Μέγιστα γὰρ καὶ πλεῖστα συνετελέσθησαν πράξεις ὑπὸ τῶν Ἡρώων τε καὶ Ἡμιθέων, καὶ πολλῶν ἄλλων ἀνδρῶν ἀγαθῶν. ὧν διὰ τὰς κοινὰς εὐεργεσίας οἱ μεταγενέστεροι τοὺς μὲν ἰσοθέοις, τοὺς δὲ ἡρωϊκαῖς θυσίαις ἐτίμησαν· πάντας δ' ὁ τῆς ἱστορίας λόγος τοῖς καθήκουσιν ἐπαίνοις εἰς τὸν αἰῶνα καθυμνησεν. Diodor. Præf. ad Lib. IV.

thought

thought of the mythologic hiſtory; that we may not be deceived into an opinion, that it conſiſts of mere reveries of imagination; an amuſement for children only.

Varro's diviſion of time, with Cenſorinus's Comment.

Of all the Roman authors Varro was the moſt learned, and moſt curious enquirer into antiquity; and he divided time into the *Unknown*, *Fabulous*, and *Hiſtorical*. Cenſorinus commenting upon this diviſion of Varro's, ſays, (1) "We can have no comprehenſion of this firſt, or unknown, period of time; whether it had a beginning, or exiſted from eternity; certainly no judgment can be formed, of what number of years it conſiſted." This is excuſable in an heathen author, who had no better guides to direct him: but the annals of China, which have been diſcovered of late years, go a good way back into this unknown period; and the ſacred writings, ſo providentially, and miraculouſly, preſerved, afford us much clearer light into it; by a great number of facts and events; together with a regular ſeries of times from the very beginning. The ſame author goes on, (2) "The ſecond, or

(1) *Primum tempus, ſive habuit initium, ſive ſemper fuit, certe quot annorum ſit, non poteſt comprehendi.* Cenſorinus de Die Natali. Cap. 21.

(2) *Secundum non plane quidem ſcitur, ſed tamen ad Mille circiter & DC annos eſſe creditur. A priore ſcilicet cataclyſmo, quem Ogygium dicunt, ad Inachi regnum anni circiter* CCCC. *hinc ad Olympiadem primam, paulo plus* CCCC. Cenſorin. c. 21. That learned chronologer Lydiat altered the reading, by leaving out ſome words, and adding others; making the groſs ſum 1400, agreeably, as he ſays, to the opinion of Varro. *Secundum non plane quidem ſcitur, ſed tamen ad Mille circiter & CD annos eſſe creditur: a priore ſcilicet cataclyſmo, quem Ogygium dicunt,* [ad poſteriorem dictum Deucalioneum anni DC, inde ad Ilii excidium CCCC.] *hinc ad Olympiadem primam paulo plus* CCCC. Not. ad Chron. Marm. Oxon. 1676. p. 35. Mr. Jackſon ſeems to agree in part with Lydiat, in making *Inachi regnum* a falſe reading for *Ilii*

" Fabulous period, is not certainly known, but is thought " to contain about ſixteen Hundred years; that is, from " the firſt deluge, which they call the Ogygian, to the " reign of Inachus, about 400; and from hence to the " firſt Olympiad a little more than 400." In this paſſage, it is evident that ſomething muſt be wanting, to compleat the ſenſe: becauſe theſe two ſums make but one half of ſixteen Hundred. Here then is both room, and a neceſſity, for conjecture; and chronologers have endeavoured to clear the point ſeveral ways. (1) I take the number 1600 in groſs, whether true or falſe, to be the right reading of Cenſorinus; and that he divided the whole into four periods of 400 years each; two of which are omitted by the careleſneſs of tranſcribers.

Ilii excidium; but refers the odd 600 years in the groſs ſum, to the interval between Ogyges and Troy; to make it ſuit with his hypotheſis, of 1000 years before the Olympiads. *Secundum non plane quidem ſcitur, ſed tamen ad Mille circiter annos eſſe creditur; a priore ſcilicet cataclyſmo, quem Ogygium dicunt*, [ad Ilii excidium anni circiter DC.] *hinc ad Olympiadem primam paulo plus* CCCC. Chronol. Antiquities. Vol. 3. p. 331, 332.

(1) With all due deference to thoſe learned men, who have endeavoured to reſtore the ſenſe of this paſſage, I would retain both the old reading, and the groſs ſum entire; only filling up what I conceive to be a chaſm, occaſioned by the hurry and overſight of the tranſcriber.

> *Secundum non plane quidem ſcitur, ſed tamen ad*
> M. *circiter &* DC *annos eſſe creditur, a priore ſcilicet*
> *cataclyſmo, quem Ogygium dicunt ad Inachi regnum*
> CCCC. [hinc ad Deucalionem CCCC. hinc ad Trojam,
> CCCC.] *hinc ad Olympiadem primam paulo plus*
> CCCC. *Quos ſolos, quamvis mythici temporis poſtremos,*
> *tamen quia a memoria ſcriptorum proximos, quidam*
> *certius definire voluerunt.*

By this form of the quotation, the reader will ſee how eaſy it was for the tranſcriber to fall into the miſtake.

Cenſo-

Cenſorinus adds, (1) "That ſome authors undertook to "define with exactneſs the laſt period, or 400 years, of "the mythic age, [By which he muſt mean from Troy "to the Olympiads] and thoſe only; becauſe they ap-"proached neareſt to their written memoirs: — but that "the diſagreement among themſelves ſhews, that even "that period muſt remain uncertain." Conſequently the foregoing Twelve Hundred years could not but be much more doubtful and uncertain.

The Æra of Idolatry in Greece.

I am too diffident of my own abilities, to think them ſufficient for ſuch enquiries; but if I can point out the way, and ſet more able heads at work, ſhall not deſpair of ſeeing the moſt ancient Greek hiſtory reduced to better order, and the Mythic Age, in ſome degree, reconciled to the chronology of ſcripture. I have already (2) hinted my opinion, that the Titan age commenced about 1500 years, or more, before the Olympiads; and that ſoon after began Idolatry, or Hero worſhip, in Greece. To be told that the Grecian heathen gods lived ſix, or ſeven, hundred years before Moſes, may poſſibly alarm ſome well meaning readers, whom I ſhould be ſorry to offend. But whether there is any foundation for my hypotheſis; the learned, and the learned only, can judge, by a chain of reaſoning drawn from facts and circumſtances. I have freely ſubmitted it to their diſquiſition; nor has any one hitherto brought it to

(1) *Quos ſolos, quamvis mythici temporis poſtremos, tamen quia a memoria ſcriptorum proximos, quidam certius definire voluerunt. —— quorum etiam ipſa diſſenſio incertum eſſe declarat.* Cenſorin. ibid.

(2) See *Enquiries concerning the Firſt Inhabitants &c. of Europe.* p.55,68.

a tryal before the publick, or put me to the trouble of defending it.

The duration of the Titan Empire.

That I may be more thoroughly underſtood; I further declare my opinion, That the Titan empire, from whence the Greek mythology commenced, was but of a ſhort duration, laſting only three ſucceſſive generations of princes. It began with Uranus, was ſorely ſhaken under Saturn, and reſtored to it's utmoſt vigour by Jupiter: and there I think the lineal ſucceſſion ended. For after him we hear of no univerſal ſovereign deity; unleſs (1) Mercury may be thought for a while to have exerciſed that authority: for we find ſeveral tokens of his adminiſtration after Jupiter's deceaſe. Uranus the founder of the empire, was dethroned by his ſons, a fact in itſelf not improbable; the manner of his death has been univerſally believed through all ages; and what makes it more probable, all the (2) mythologiſts agree, that the Titans were inſtigated by their mother Titæa to commit this inhuman action. But notwithſtanding his untimely end, Uranus muſt have reigned many years, leaving ſuch a numerous (3) iſſue behind him; twenty ſeven children by other women, and eighteen by his wife Titæa; the youngeſt of which was able to take the reins of government into his hands. Some poets feigned that Saturn ſuffered the ſame fate, as his father; but it is

(1) Μετὰ δὲ τὴν τελευτὴν τοῦ αὐτοῦ Πήκου, τοῦ καὶ Διὸς, ἐβασίλευσεν ὁ υἱὸς αὐτοῦ Φαυνος, ὁ καὶ Ἕρμης, τῆς Ιταλίας, ἔτη τριάκοντα πέντε. Jo. Malalæ Hiſt. Chron. Oxon. Lib. 2. p. 22.

(2) Heſiod, Sanchoniathon, Apollodorus. &c.

(3) See Enquiries into Europe &c. P. 21.

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easy to see, that this was only a fiction founded upon the former story. Diodorus says, (1) Jupiter obtained the empire lawfully, without violence. (2) Lucian says, that Saturn resigned the government to his son, upon the account of old age, and infirmities: nor is history wanting to confirm his assertion. (3) "Saturn's son Jupiter was "called Picus, and governed the east; and coming to "his father, who reigned at the same time in the west, "Saturn delivered up to him the empire of the west al-"so, being then grown old, and weary of life: and Ju-"piter, or Picus, reigned over the west together with "Italy, full sixty two years." (4) Jupiter died and gave the western empire to his son Mercury: and lived in all One hundred and twenty years: so that he was fifty eight years old, before he enjoyed the whole empire. If Saturn was grown old when Jupiter was fifty eight, he probably reigned as long as his son: and if Uranus reigned only thirty years, this will give at least one hundred and fifty years to the Titan empire; which yet I call a short duration, considering the long lives of men in those

(1) Περὶ δὲ τῆς τοῦ Διὸς γενέσεώς τε καὶ βασιλείας διαφωνεῖται· καὶ τινὲς μὲν φασὶν αὐτὸν, μετὰ τὴν ἐξ ἀνθρώπων τοῦ Κρόνου μετάσασιν εἰς θεοὺς, διαδέξασθαι τὴν βασιλείαν, οὐ βίᾳ κατισχύσαντα τὸν πατέρα, νομίμως δὲ καὶ δικαίως ἀξιοθέντα ταύτης τῆς τιμῆς. Diodor. Lib. 3. p. 233.

(2) Αλλ' οὔτε ἐπολεμήσαμεν, οὔτε ὁ Ζεὺς βίᾳ τὴν ἀρχὴν ἀφείλετο, ἑκόντος δὲ μου παραδόντος αὐτῷ, καὶ ὑπεκστάντος ἄρχειν· — Γέρων ἤδη καὶ ποδαγρὸς ὑπὸ τοῦ χρόνου ὤν. Lucian. Saturnal. pag. 1022. Ed. Bourdelot.

(3) Ο δὲ Κρόνος ἑωρακὼς τὸν ἑαυτοῦ υἱὸν Πῆκον, τὸν καὶ Δία, ἐλθόντα πρὸς αὐτὸν ἐν τῇ δύσει, παρεχώρησεν αὐτῷ τὴν βασιλείαν τῆς δύσεως, ἦν γὰρ γεγηρακὼς, καὶ ταλαιπωρήσας, ὁ αἰτὸς Κρόνος. καὶ ἐβασίλευσεν τῆς δύσεως, ἤγουν τῆς Ιταλίας, Πῆκος, ὁ καὶ Ζεὺς ὅλα ἔτη ξβ. Chron. Paschal. per Du Fresne. pag. 37.

(4) Πῆκος ὁ καὶ Ζεὺς, παραδοὺς τὴν τῆς δύσεως ἀρχὴν τῷ ἰδίῳ υἱεῖ Ερμῆ τελευτᾶ, ζήσας Κ καὶ Εκατὸν ἔτη. Suidas in Πῆκος.

early times; and if compared with other empires. If then we can find any probable reaſons for fixing the time of Jupiter's deceaſe, we may nearly calculate THE ÆRA OF GRECIAN HISTORY.

Jupiter the Babylonian Belus.

In order to this, it will be neceſſary to enquire into the real perſon of this god, who makes ſo great a figure in the fabulous hiſtory. It is agreed on all hands, that he was the ſon, and ſucceſſor, of Saturn: and the hiſtorians, following the poets, give him a wide dominion over many, and very diſtant countries. All this may be believed without much difficulty: but that he appeared in ſeveral very different ages of the world, which they likewiſe inſinuate, can never be agreeable to truth. Authors ſeem to have been deterred from proſecuting his true hiſtory, by the glaring abſurdities contained in the fabulous one: and, I may add, they looked no further for him, than in Greece or Egypt. But we learn from the Paſchal Chronicle, that the Greeks had a tradition that he governed the eaſt under the name of Picus, and during the lifetime of his father Saturn. The Latines had alſo a Picus, who reigned over their country, and was reputed the (1) ſon of Saturn. To trace this matter to it's ſource, we muſt conſult the eaſtern hiſtory; which, though reckoned the more ancient, yet carries us no higher than the Greek: for it begins with the Titans and Giants, the building of Babylon,

(1) *Picus in Auſoniis, proles Saturnia, terris Rex fuit.* Ovid. Metam. Lib. 14. v. 220.

or what (1) S. Epiphanius called the SCYTHIAN AGE. "(2) Eupolemus ſpeaking of the Jews in Aſſyria, ſays "the city of Babylon, was built by thoſe people who "were ſaved from the deluge; theſe were the Giants, "who built the famous Tower; but this being deſtroyed "by the power of the God, the Giants were diſperſed "over the whole earth." Artapanus (3) ſays "We find "in ſome uncertain authorities, that Abraham ſojourned "with the Giants who lived in Babylonia, and were de-"ſtroyed by the gods for their impiety; one of whom, "named Belus, eſcaping with life, dwelt in Babylon, and "there built him a Tower in which he lived, which "Tower from the builder was called Bel [or Babel.] "Megaſthenes (4) ſays, Belus drained off the water, re-"covered the land about Babylon, and incloſed it with

(1) Απὸ δὲ τοῦ κλίματος τοῦ πρὸς Εὐρώπην εἰς Ασίαν κεκλικότες, ἐπονωμάσθησαν πάντες κτὶ τὴν χρόνου ἐπίκλησιν ΣΚΥΘΑΙ, κτίζουσι δὲ τὴν ΠΥΡΓΟΠΟΙΙΑΝ, καὶ οἰκοδομοῦσι τὴν ΒΑΒΥΛΩΝΑ. S. Epiphan. Adv. Hæreſ. Lib. 1. pag. 6. Tho' S. Epiphanius quotes no authority for the Scythians being the builders of Babel; yet thus much is clear, That it was a known opinion in his time, and that he believed it.

(2) Ευπόλεμος δὲ τῷ περὶ Ιουδαίων τῆς Ασσυρίας φησὶ, πόλιν Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασωθέντων ἐκ τοῦ κατακλυσμοῦ, εἶναι δὲ αὐτοὺς Γίγαντας, οἰκοδομεῖν δὲ τὸν ἱστορούμενον Πύργον· πεπόντος δὲ τούτου ὑπὸ τῆς τοῦ Θεοῦ ἐνεργείας, τοὺς Γίγαντας διασπαρῆναι καθ' ὅλην τὴν γῆν. Euſebius ex Alexand. Polyhiſt. Præp. Evang. Lib. 9. p. 245. Ed. Steph.

(3) Αρτάπανος δέ φησι ἐν τοῖς Ιουδαΐκοις —— ἐν δὲ ἀδεσπότοις εὕρομεν τὸν Αβραὰμ ἀναφέροντα εἰς τοὺς Γίγαντας· τούτους δὲ οἰκοῦντας ἐν τῇ Βαβυλωνίᾳ, διὰ τὴν ἀσέβειαν ὑπὸ τῶν Θεῶν ἀναιρεθῆναι· ὧν ἕνα Βῆλον, ἐκφύγοντα θάνατον, ἐν Βαβυλῶνι κατοικῆσαι, Πύργον τε κατασκευάσαντα ἐν αὐτῷ διαιτᾶσθαι, ὃν δὴ ἀπὸ τοῦ κατασκευάσαντος Βήλου, Βῆλον ὀνομασθῆναι. Euſeb. ibid. p. 246.

(4) Μεγασθένης δέ φησι — λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὕδωρ εἶναι, θάλασσαν καλεομένην· Βῆλον δὲ σφέα . . . . παῦσαι, χώρην ἑκάστῳ ἀπονείμοντα, καὶ Βαβυλῶνα τείχει περιλαβεῖν. Ibid. Pag. 268.

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(1) Βαβυλωνίους μὲν λέγειν πρῶτον γενέσθαι Βῆλον, ὃν εἶναι Κρόνον· ἐκ τούτου δὲ γενέσθαι Βῆλον. Euſeb. ibid. p. 244.

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Excuſing

Excuſing this author's inaccuracies, it is plain, that his Bilus is the ſame with Picus, who reigned Sixty Two years. From all theſe accounts, I think, we may gather, that Jupiter, Belus, and Picus, were one and the ſame perſon: that he was ſon of Saturn: that he fortified Babylon: and that he governed the eaſt as viceroy under his father; which perhaps is intimated by his Latin name, *Jupiter*, or *Young Father*. That the heathen could not ſee this, was owing to the blindneſs of their religion. I now leave others to determine the age of Belus; and when that is done, I believe, we ſhall not diſagree much about the time of Jupiter's death.

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The

Nimrod the Babylonian Belus.

The firſt king mentioned in ſacred hiſtory is Nimrod; whoſe age is not aſcertained by any appoſite characters: only it is ſaid, (1) *The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* If he was the ringleader of the builders at Babel, which is no where intimated in ſcripture, but has been believed, and aſſerted, by the (2) moderns upon the authority of (3) Joſephus; he muſt be the oldeſt of all poſtdiluvian monarchs. But it will admit of a queſtion, whether he could be even born at the time of that building: nor is it probable, that a kingdom could be raiſed ſo ſoon after the diſperſion; and in the very place where the builders were confounded. It is ſaid indeed that *Chus begat Nimrod*, but this (4) phraſe may not mean, that he was the next in deſcent from Chus; becauſe the ſons of Chus, or his immediate deſcendants, together with their deſcendants, had been particularly ſpecified juſt before. (5) Some make Nimrod the ſame with Amraphel, king of Shinar in the days of Abraham;

(1) Gen. x. v. 10.

(2) Vid. Perizonii Origin. Babylon. c. 8.

(3) Antiq. Lib. 1. c. 4.

(4) I ſhall illuſtrate this phraſe by a remark of the learned Dean Prideaux. *When he* [Ezra] *is ſaid to be the ſon of Seraiah, it muſt be underſtood in that large ſenſe, wherein commonly in ſcripture any deſcendant is ſaid to be the ſon of any anceſtor, from whom he was derived: and we need ſeek no farther for an inſtance of this, than the very text, where Ezra is ſaid to be the ſon of Seraiah. For in the ſame place, Azariah is ſaid to be the ſon of Meraioth, though there were ſix between.* 2 Chron. c. 6, 7, 8, 9. Connection of the Old and New Teſtament. Par. I. Book V.

(5) See Sir Walt. Raleigh Hiſt. of the world. Book I. c. 1. §. 7.

which

which is an epoch leſs liable to objections. (1) Others will have him to be Ninus, founder of the Aſſyrian empire. And (2) ſome, with great probability, as I think, take Amraphel to be Ninyas the ſon of Ninus. There can be no doubt, that Nimrod poſſeſſed Shinar, and made Babel, or Babylon, the capital of his kingdom; from whence (3) Bochart, with others, concludes, that he muſt be the ſame with Belus, the firſt king of Babylon mentioned in profane hiſtory. Babylonia I take to be the eaſtern bounds of the Titan empire, that became a diſtinct kingdom after the death of Belus; and by conqueſts grew at length into the Aſſyrian empire. The Aſſyrian princes ſeem to me, to have piqued themſelves upon being the true heirs, and ſucceſſors, of Belus; and by their continual wars, to have aimed at the ſame extent of power, and territory, that he poſſeſſed; though they could never attain it. Belus, I believe, will be found to be no other than Jupiter himſelf, worſhiped under the name of Bel, or Baal, by all the eaſtern nations; and, as far as I can ſee, the firſt king, or hero, deified on this ſide India. His worſhip was ſet up by (4) Ahab in Iſrael, and his altars in Judah were taken down by Hezekiah; for which he was (5) upbraided by the Aſſy-

(1) Cumberland Orig. Gentium Antiquiſſ. p. 166, 168.

(2) Sir Walt. Raleigh. Ibid. §. 8.

(3) *Nimrodum eundem eſſe cum Belo, Nini patre, ratio temporum palam arguit.* Phaleg. Lib. 4. c. 19. Vide etiam Voſſium de Idolol. Lib. 1. c. 24.

(4) 1 Kings. c. 16. v. 32. c. 18. v. 18.

(5) *But if ye ſay unto me, we will truſt in the Lord our God, is not that He, whoſe High Places, and whoſe Altars, Hezekiah has taken away; and has ſaid to Judah, and Jeruſalem, Ye ſhall worſhip before this Altar in Jeruſalem.* 2 Kings. c. 18. v. 22.

rians. Let me add that Ninus, the ſuppoſed ſon and ſucceſſor of Belus, may be placed very near as high, as where I ſhall fix the death of Jupiter.

The reign of Ogyges the firſt Æra in Grecian hiſtory.

The Greeks could not believe that any thing had paſſed in this world before the appearance of the gods: nor could they circumſcribe their gods within any limits of time. The reign of Ogyges in Bœotia, according to Cenſorinus, is the firſt æra in their fabulous antiquity, and muſt be placed ſoon after the gods: for which we need no other proof, than that every thing, whoſe age could not be traced out, was called (1) Ogygian. The Titan empire at the death of Jupiter, like a Meteor raiſed to it's full height, naturally burſt into a thouſand ſmall ſparks, or governments, kingdoms, dynaſties, &c. all claiming their right under Jupiter; for the (2) regal power, or divine right of kings, was always thought to be derived from him. Homer beautifully gives us his thoughts on the ſubject, by introducing the (3) Sceptre, the badge of royal authority; which, he ſays, was given by Jupiter to Mercury, by Mercury to Pelops, and ſo, through a ſucceſſion of kings, it came at laſt into the hands of Agamemnon. This, by the by, was the ſecret reaſon for making Jupiter the father of ſo many gods and heroes. About that time, as it ſeems to me, the country of Bœo-

(1) ΩΓΥΓΙΟΝ. Αρχαῖον, παλαιὸν, ἢ ὑπερμέγεθες. ἢ ἀφ᾽ τὸ Ωγυγον πρῶτον ἄρξαι τῶν θνητῶν. Suidas in voce.

(2) Βασιλῆς εἰσὶν ἐκ βασιλέων μέχει Διός. Plato in Alcibiade.

(3) Vid. Iliad. B. v. 104.

tia,

tia, by ſome means or other, fell to the ſhare of (1) Ogyges king of the Ectenes, and ſuppoſed founder of Thebes; who is called an *Autochthon*, or *Aboriginal*, by which I underſtand a (2) Scythian, or Scytho-Grecian.

The Ogygian Deluge an uncertain Epoch

The deluge being only a fable, muſt of courſe be a very vague, and precarious, epoch, that could never be exactly ſettled by the Greeks. All, I think, that we can be ſure of, is, that if there was ſuch a deluge, it muſt be later than the deluge of Noah. For my own part, I cannot believe that any deluge happened in (3) Attica, or Bœotia, in the time of Ogyges; and apprehend, that at firſt they meant no more by it, than the univerſal deluge; which, they called Ogygian, for no other reaſon, but becauſe it preceded all their accounts of time. And then, later writers, to make it their own, could no where fix it, with greater propriety, than

(1) Γῆν ἣ νῦν Θηβαΐδα οἰκῆσαι πρῶτον λέγεσιν Ἐκτεῖνας, βασιλέα ἣ εἶναι τῶν Ἐκτείνων ἄνδρα Αὐτόχθονα Ὤγυγον· καὶ ἀπὸ τούτου τοῖς πολλοῖς τῶν ποιητῶν ἐπίκλησις ἐς τὰς Θήβας δοῦν Ὠγυγίαι. Pauſanias in Bœoticis.

(2) See Enquiries concerning the Firſt inhabitants of Europe. Pag. 18, 57.

(3) It may be aſked, How came the Athenians to have any ſhare in this deluge? I anſwer, Ogyges is acknowledged to be the oldeſt king upon record, and he lived in Bœotia, of which the city of Thebes was a ſtanding monument: by this means the Thebans would have a claim to higher antiquity, than the Athenians; a thing which the latter could never brook. Therefore, out of a nice point of honour, they were content to be involved in the common calamity with their neighbours the Bœotians; and as a proof of it called their country Ogygia. Ἐλέγετο καὶ ἡ Ἀττικὴ πᾶσα Ὠγυγία, ὡς Χάραξ ἐν τοῖς χρονικοῖς. Steph. Byzant. in Ὠγύγια. I ſuſpect too, that becauſe Ogyges was called king of the *Ectenes*, they framed the fable of their king *Actæus*, in order to ſtrengthen their pretenſions. Cecrops married the daughter of *Actæus*, from whom their country *Attica*, was formerly called Ἀκταία, *Actæa*, or *Attica*. Vid. Pauſan. in Atticis. p. 4. Chron. Marm. Oxon. Epoch. 1.

in the country where Ogyges lived. But whether he was ſwept away with the reſt of his people, or ſurvived the deluge, authors are not agreed.

States that aroſe out of the Titan Empire.

Of thoſe little ſtates that roſe out of the ruines of the Titan empire in Greece, the oldeſt, of which we have any records, were this of Ogyges, in Attica and Bœotia, and thoſe of Sicyon, and Argos, in Peloponneſus. The ancient fable of Phoroneus, preſerved by Hyginus, gives us an obſcure account of the beginning of theſe kingdoms, and ſays, (1) "Inachus ſon of "Oceanus had by his ſiſter Archia Phoroneus, who is "ſaid to be the firſt mortal king that reigned; men long "before his time living diſperſed about the country, "without laws, and ſpeaking one common language, "under the empire of Jupiter. But when Mercury had "interpreted the different languages of men, from whence "an interpreter is called *Hermeneutes*, he divided the "nations; and then began diſcord among mortals, be-"cauſe Jupiter was not appeaſed. Then he conferred "the regal power firſt on Phoroneus, becauſe he firſt ap-"pointed ſacrifices to Juno." This diſcord among mor-

(1) *Inachus Oceani filius, ex Archia ſorore ſua procreavit Phoroneum, qui primus mortalium dicitur regnaſſe. Homines ante ſæcula multa ſine oppidis legibuſque vitam exegerunt, una lingua loquentes ſub Jovis imperio. Sed poſtquam Mercurius ſermones hominum interpretatus eſt, unde Hermeneutes dicitur eſſe interpres, (Mercurius enim Græcè Hermes vocatur) idem nationes diſtribuit: tum diſcordia inter mortales eſſe cœpit, quod Jovi placitum non eſt. Itaque exordium regnandi tradidit Phoroneo, ob id beneficium quod Junonis ſacra primus fecit.* Hyginus Fab. 143. *Phoroneus Inachi filius Arma* [l. Aram] *Junoni primus fecit, qui ob eam cauſam primus regnandi poteſtatem habuit.* Idem Fab. 274.

tals

tals undoubtedly ſprung from the ſetting up of new ſtates and kingdoms.

Mercury ſettled the limits of nations, after Jupiter's death.

If any credit is due to this fable; after Jupiter's death, it was the office of Hermes or Mercury, to ſettle the limits of people and nations; and, I imagine, gave riſe to the notion of his being the inventor of (1) Geometry. This power, I ſuppoſe, extended no farther than the weſtern empire, which it is ſaid was bequeathed to him by his father. Tokens of his exerciſing ſuch a power, were formerly to be ſeen in many countries, either by heaps of ſtones, or quadrangular ſtone pillars, the moſt ancient (2) boundaries of land. His principal reſidence was in Egypt; and thoſe Mercurial pillars with inſcriptions, from whence ſo much hiſtory and learning of all kinds are thought to be derived, ſeem to me to have been no more than theſe boundary ſtones, that marked out the greater diſtricts of land. And of this ſort were probably thoſe pillars, which the Egyptians afterwards fabulouſly aſcribed to Seſoſtris. When the Greeks became Egyptianized, among other cuſtoms they learnt that of ſetting up ſquare ſtones for landmarks to ſecure their property, and called them (3) Hermæ in honour of the deity; as if their title to the land was founded on his appointment. This cuſtom, I

(1) Τοῦτον δὲ [Θεύθ. i. e. Hermem] πρῶτον εὑρεῖν Γεομετρίαν καὶ Αστρονομίαν. Plato in Phædro. Vol. 3. p. 274. Ed. Serran.

(2) Ανατείνει δὲ ὑπὲρ τὰς κώμας Ορος, παρ' ὁ καὶ Λακεδαιμονίων ἐπ' αὐτοῦ πρὸς Αργείους ὅροι καὶ Τεγεάτας εἰσὶν, ἑστήκασι δὲ ἐπὶ τοῖς ὅροις Ερμαῖ Λίθου, καὶ τοῦ χωρίου τὸ ὄνομα. Pauſan. Corinthiac. p. 157. Ed. Sylb.

(3) ΕΡΜΑΙΟΣ ΛΟΙΟΣ. Τοὺς σωροὺς τῶν Λίθων, ΕΡΜΑΣ τοὺς ἐν ὁδοῖς γινομένους εἰς Τιμὴν τοῦ Θεοῦ, ἐνόδιος γάρ. Heſychius.

ſuppoſe,

ſuppoſe, was begun by Cecrops, for I find the (1) Athenians ſet the example to the reſt. When the arts of ſtatuary and ſculpture came into vogue, they adorned theſe pillars with a human head, and in more poliſhed times with (2) drapery down to the middle but no lower; the figure ending in a ſquare ſtone. Some artiſts added the (3) obſcene parts; but the legs, and feet were always wanting. From the Greeks the Romans formed their god Terminus, whoſe name (4) implies that His original came from Hermes; and His figure is ſo well known, and anſwers to the Hermæ abovementioned, that it needs no further deſcription.

The time of Ogyges computed.

From (5) Inachus, father of Phoroneus, the Grecian hiſtory is ſaid to begin: (6) Ægialeus brother of Phoroneus was the founder of the Sicyonian kingdom: Ogyges, Inachus, Phoroneus, and Ægialeus, are all called

(1) Αθηναίων γὰρ τὸ ἄγαλμα τὸ Τετράγωνόν ἐστιν ἐπὶ ταῖς Ἑρμαῖς, καὶ παρὰ τούτων μεμαθήκασιν οἱ ἄλλοι. Pauſan. Meſſeniacis p. 278. Ed. Sylb.

(2) Ἐν δὲ τῷ Γυμνασίῳ τὸ ἄγαλμα τῷ Ἑρμῇ, ἀμπεχομένῳ μὲν ἔοικεν ἱμάτιον, καταλήγει δὲ οὐκ ἐς πόδας, ἀλλ' ἐς τὸ Τετράγωνον ἄγαλμα. Idem Arcad. p. 520.

(3) Vid. Montfaucon. Antiq. Expliq. Vol. 1. pag. 136. Pl. 77. & Herodot. Lib. 2. c. 50, 51.

(4) TYBRIS *quaſi* Τέθεις *dictus eſt* ἀπὸ τῆς ὕβρεως, *id eſt ab injuria. Nam amabant majores, ubi aſpiratio erat,* Θ *ponere.* Servius ad Æn. VIII. v. 330.

(5) Διὸ καὶ τοῖς λέγουσιν τὴν τῆς Ἑλληνικῆς ἱστορίας ἀρχὴν ἀπὸ Ἰνάχου εἶναι τοῦ Ἀργείου. Ocellus Lucanus Περὶ Πάντος, ſive de Univerſo. c. 3. Mr. Jackſon's reaſon for making *Inachi regnum*, a falſe reading, for *Ilii Excidium*, is, *Becauſe the reign of Inachus was not any Æra amongſt the ancient Greeks.* But I think it appears from hence to be a very conſiderable one: tho' it might be ſet too high, or too low, in this qark period of Chronology. See Chronological Antiquities. Vol. 3. p. 331.

(6) Ὠκεανῆ καὶ Τηθύος γίνεται παῖς Ἴναχος ἀφ' οὗ ποταμὸς ἐν Ἄργει Ἴναχος· τούτου καὶ Μελίας τῆς Ὠκεανῆς, Φορωνεύς τε καὶ Αἰγιαλεὺς παῖδες ἐγένοντο. Αἰγιαλέως μὲν οὖν ἄπαιδος ὄντος ἡ χώρα ἅπασα Αἰγιάλεια ἐκλήθη. Apollod. Lib. I. c. 1.

Autoch-

Autochthones: and the (1) deluge is ſaid to have happened in the time of Phoroneus. By theſe circumſtances it appears to me, that all theſe kingdoms began about the ſame time: and yet by a reckoning of kings, and the years of their reigns, the (2) Sicyonian kingdom began near 400 years before the Argive. Either therefore the Greeks had raiſed their antiquities ſo many centuries too high, which is (3) Sir Iſaac Newton's opinion; or perhaps, through ſome defect in the catalogue of kings, had brought them down too low in the caſe of the Argive kingdom: one of theſe two ſuppoſitions muſt be granted, before we can bring the time of Ægialeus to coincide with that of his brother Phoroneus. As the Jews preſerved genealogies and ſucceſſions, ſo the Greeks certainly had ſome method of keeping records of their kings, and of the years of their reigns; otherwiſe (4) Caſtor Rhodius the chronologer in Julius Cæſar's time could not have collected the catalogues, both of the Argive and Sicyonian kings, as we find he did. And may we not think, that theſe records were more carefully preſerved in ſome kingdoms, than in others? The Thebans ſeem to have loſt all theirs, between the time of Ogyges and Cadmus: and the Athenians to have forgot all that paſt before the time of Cecrops: nor had the Arcadians, who boaſted ſo great antiquity, any left before Lycaon, whom (5) Pauſanias makes

(1) Ἐφ' ᾧ [Ogyge] γέγονεν ὁ μέγας καὶ σφοδρὸς ἐν τῇ Ἀττικῇ κατακλυσμὸς, Τοξαντέως Ἀργείων βασιλεύοντος, ὡς Ἀκουσίλαος ἱστορεῖ. Euſeb. Præp. Evang. Lib. X. c. 10.

(2) See Mr Jackſon's Chronol. Antiq. Vol. 3.

(3) See the Introduction to his Chronology.

(4) Euſeb. Canon. Chron. Græc. p. 19, 25.

(5) Δοκῶ δὲ ἔγωγε Κέκροπι ἡλικίαν τῷ βασιλεύσαντι Ἀθηναίων, καὶ Λυκάονι, εἶναι τὸν αὐτόν. Pauſanias in Arcadicis. p. 456. Ed. Sylb.

cotemporary

cotemporary with Cecrops. For want of better evidence we are forced to admit theſe jejune accounts of time, where, it muſt be owned, we have little more than a bare liſt of kings names, without a ſufficient number of facts to atteſt them. If the (1) Sicyonian Æra is the point from whence we are to reckon, it will fall about the year 2170 before Chriſt, or about 1400 before the Olympiads; if from the time of (2) Inachus and Phoroneus, about 1700 before Chriſt, and about 1000 before the Olympiads. Whether of theſe two is the right, I have not authority enough to determine; the reader muſt judge for himſelf. Cenſorinus, as it ſeems to me, meant to compute by the former; by placing the Ogygian deluge 400 years before Inachus. The chief criterion I make uſe of, is the religious rites of Greece; which I think could not begin, whilſt any of the Gods were living; notwithſtanding what is reported of Saturn ſacrificing to Uranus, and of Jupiter to Saturn. The Cabiric myſteries were confeſſedly their oldeſt worſhip; and I think, could not take place, as religious rites, till after Jupiter's deceaſe. Terah the father of Abraham is the

(1) See Mr Jackſon's Chronological Antiquities. Vol. 3. p. 302, 303, &c.

(2) Tho' we give it as the common opinion, that Inachus lived about 1000 years before the Olympiads, yet it was not generally ſo received. For Euſebius obſerves that "Many reckoned from Inachus the firſt, to "Sthenelus the ninth, Argive king, 413 years." Ἔστι δὲ καὶ τὸν πολλὸν ἀπὸ μὲν πρώτου Ινάχου, ἕως τοῦ Θ Σθενέλου ἐτῶν υιγ. Euſeb. Can. Chron. p. 24. Add theſe 413 years to the time of Danaus, who diſpoſſeſſed Gelanor, ſon of Sthenelus; and they will ſet Inachus's age 1200 years before the Olympiads, and near 2000 before Chriſt; which anſwers to the reckoning of Cenſorinus.

firſt

firſt (1) idolater we read of; and (2) Euſebius and (3) St Epiphanius date the gentile worſhip no higher, than from the time of Serug grandfather of Terah. Serug's age is determined by (4) ſcripture; and part of his life will fall in with the Sicyonian Æra; and I could not ſet the Grecian idolatry higher than his time. From the times of Ogyges and Inachus, the Autochthones and Pelaſgians were maſters of Greece; till new colonies arrived under Cecrops and Danaus from Egypt, Deucalion from Scythia, Cadmus from Phenicia, when the Pelaſgians began to decline in power, and at length were obliged to ſeek new ſeats in Italy, and other countries. Different æras are aſſigned to theſe new colonies; but between the firſt and laſt, I cannot ſuppoſe the diſtance of ſo much as one century; and all to be later than the migration of the children of Iſrael from Egypt. Deucalion brought with him another deluge into Greece, which, by the faireſt account, may be placed 400 years before the deſtruction of Troy; and we are told, that between Ogyges and Deucalion was an (5) interval of 600 years. This reckoning places Ogyges 1400 years before the

(1) *Your fathers dwelt on the other ſide of the floud in old time, even Terah the father of Abraham, and the father of Nahor: and they ſerved other gods.* Joſhua. c. 24. v. 3.

(2) Εγεννήθη Σερὺχ, ὅστις πρῶτος ἤρξατο τῶν Ελληνισμῶ, καὶ τῶ δόγματος τῆς Ειδωλολατρείας. Euſebii Græca apud Scalig. pag. 13.

(3) Ελληνισμὸς ἀπὸ τῶν χρόνων τῶν Σερὺχ ἐναρξάμενος· διὰ τοὶ τῆς Ειδωλολατρείας. S. Epiphan. Reſp. ad Epiſt. Acacii.

(4) Gen. XI. v. 22, 23.

(5) *Inter Ogygum ſane & Deucalionem medium ævum* DC *annis datur.* Jul. Solinus Polyhiſt. c. 11.

Olympiads; which nearly agrees with Varro, who ſays, (1) *Thebes was built by Ogyges* 2100 *years before his time.* This too correſponds with the Sicyonian æra; and by my reckoning will make Ogyges almoſt coeval with Jupiter; and with great probability was the true time of his exiſtence.

A ſummary deduction of times to the Chriſtian Æra.

As few readers perhaps will charge their memories with the particulars of my calculation; for their greater eaſe I ſhall ſubjoin a table, or deduction of times, drawn from the authorities above quoted. The ſcarcity of materials, with the different computations of authors, may excuſe the want of preciſeneſs, in a period of years that begins ſo far back from the Chriſtian æra: but if we can come within fifty, or even an hundred, of the true age of the ſeveral facts; it is certainly more ſatisfactory, than to know nothing at all of the time when they happened. For this reaſon I avoid all fractions, as quite unneceſſary, and compute only by whole numbers. It is well if we can come near to the truth by this way of reckoning; and thoſe who have endeavoured to be more exact, after all their pains, I am afraid, will be found to have come never the nearer.

(1) *Thebæ, quæ ante cataclyſmon Ogygi conditæ dicuntur, eæ tamen circiter duo millia annorum & centum ſunt.* Varro de re Ruſtica. Lib. 3.

The Titan Age calculated.	Years
Uranus ſuppoſed to reign	30.
Saturn ———	60.
Jupiter ———	60.
Ogyges before Deucalion	600.
Deucalion before Troy	400.
Troy bef. the Olympiads	400.
Olympiads before Chriſt	770.
Before Chriſt	2320.

Fabulous Age of Cenſorinus.	Years
Ogygian Deluge bef. Inachus	400.
Inachus before Deucalion	400.
Deucalion before Troy —	400.
Troy before the Olympiads	400.
The Olympiads ——	770.
Before Chriſt	2370.

Varro's Account of time.	Years
Ogyges bef. Varro	2100.
Varro before Chriſt	70.
The Titan Empire	150.
Before Chriſt	2320.

This method of calculation may paſs for true, till ſome body ſhall find out one more accurate. In the mean time, I leave the authorities to ſtand or fall by their own weight: and only poſtulate, what I think cannot be denied, that Varro and Cenſorinus could mean nothing more by the *Fabulous Age*, than the time that began with the firſt gods, or kings of Greece, and ended at the Olympiads. The Ogygian deluge therefore, from whence Cenſorinus begins his computation, as being the firſt fact recorded in hiſtory, muſt be the beginning of what I call the Titan empire; which he places 1600 years before the Olympiads. This occaſions a difference of 50 years between his, and the collateral tables; which fifty years muſt be added to the years of the gods, for they can come in no where elſe. And if the reader ſhall think this conſiſtent with the æra of Idolatry, he may follow the reckoning of Cenſorinus.

Theſe calculations compared with ſcripture.

To bring our calculations to the teſt, we muſt confront them with the ſacred hiſtory. And here we are under ſome difficulty at firſt ſetting out, occaſioned by the preſent text of the Hebrew, varying from the Greek tranſlation of the Septuagint. The He-

brew genealogies make Abraham to live only 292 years after the floud; the Greek 1072; ſo that here is a difference of 780 years. Abraham, I think, cannot be ſuppoſed to live ſo early as 292 years after the floud; becauſe this term does not allow ſufficient time for the propagation of mankind. And for this reaſon alone the Hebrew chronology muſt be rejected: tho' there are not wanting other good reaſons, to think that it has been corrupted, and that deſignedly, by the Jews. I know that (1) learned men have computed the increaſe of mankind to the amount of many millions about that time; but, admitting their computations to be juſt, they do not inform us how theſe millions were diſpoſed of on the face of the globe: and few of them ſeem to me to have come into Chaldæa, Meſopotamia, Arabia, or Canaan. For tho' we find the earth peopled in the true time of Abraham, at leaſt as far as Egypt: tho' we find cities and countries governed by kings, and they at war with one another; yet, if we may judge from the number of their forces brought into the field, the countries thereabout were even then but thinly inhabited. I have extracted a ſhort ſcheme of chronology from a good (2) authority, which the reader I believe will find ſtrictly agreeing with the times of ſcripture; and he may judge, whether the facts mentioned in Greek authors come properly, and without forcing, into the places which I have allotted them, in this dark period of profane hiſtory.

(1) See Bp Cumberland's Orig. Gent. Antiquiſſ. p. 150.

(2) Mr Maſſon's Sacred Chronology of the Pentateuch, publiſhed with Mr Parker's *Biblioth. Biblica*. Oxon. 1727.

The

Before Chriſt.

The Floud began. 3247.

Arphaxad ſon of Sem born. 3245.

Cainan ſon of Arphaxad born. 3110.

Salah ſon of Cainan born. 2980.

Noah died 350 *years after the floud.* 2897.

Heber ſon of Salah born. 2850.

Sem died 600 *years old.* 2745.

The building of Babel. ....

Peleg, or Phaleg, ſon of Heber born. 1716.

At his birth the diſperſion of mankind.

Ragau, or Reu, ſon of Phaleg born. 2586.

Serug ſon of Reu born. 2454.

2347.

....

The Scythian Age began according to St Epiphanius. Adv. Hæreſ. Lib. I.

In the Scythian Age, about 900 years, or more, after the floud, we place the expeditions of Bacchus and Uranus from the north.

Theſe Gods formed the Two (1) firſt great empires that we

(1) Some perhaps may think the Chineſe empire older than theſe of Bacchus and Uranus, becauſe the firſt king Fohi may be placed a century or two before our Bacchus: but it muſt be obſerved, that their moſt authentic books begin the hiſtory with Iaus, Yao, or Yau, the good emperour, who reigned before Chriſt 2337. *Vid. Couplet Chronol. Sinic. pag.* 3. this differs but a little from the age of our Bacchus. And if any author of note, from the name, time, and general character of both, ſhould be tempted to think, that Jaus and Bacchus were the ſame perſon; I ſhall not go about to diſprove him.

read

read of in profane history: the one in the east, the other more westward.

. . . . Some time after Bacchus, we suppose the Indian Hercules to have flourished.

Nahor son of Serug born. 2324.

2300. About this time we suppose Saturn to reign, and the Titan war to commence, which was continued by the Giants.

2295. Jupiter son of Saturn and Rhea born.

. . . . Jupiter was engaged with his father in the Titan war, and at last put an end to it.

Terah son of Nahor born. 2245.

2237. Jupiter sole monarch on his father's abdication.

2223. Callisthenes's Babylonian Observations began about this time. *Vid. Simplicius in Arist. de Cælo. Lib.* 2.

Abraham son of Terah born. 2175. Jupiter died 120 years old.

. . . . Some time after this, we suppose the kings, mentioned by Greek authors, to be settled in their respective governments: Ninus in Assyria; Zoroastres in Bactria; Menes, or Osiris in Egypt; Ogyges in Bœotia; Inachus, Phoroneus, and Ægialeus, in Peloponnesus.

Serug died 330 *years old.* 2124. With Serug ended the Scythian Age of St Epiphanius; and then began Hellenism, or Gentile Idolatry.

Abraham

. . . .

Ninus ſet up the worſhip of Belus in Babylon. *Vid. S. Hieronym. in Hoſeam. c.* 2. *v.* 17.

Abraham came into Meſopotamia, leaving Chaldea, as it is thought upon the account of Idolatry practiſed there. 2105.

Terah died. He ſerved other gods. 2100.

Abraham came into Canaan. 2099.

Now we read of many kings in the hiſtory of Moſes, Amraphel king of Shinar, Chederlaomer and his confederates, the king of Sodom, &c. Melchiſedeck of Salem, Abimelech of Gerar, Pharaoh of Egypt, &c.

Iſhmael ſon of Abraham born. 2089.

Iſaac born. 2075.

Jacob and Eſau born. 2015.

Abraham died 175 *years old.* 2000.

Iſaac died aged 180. 1895.

Jacob died in Egypt aged 147. 1865.

Moſes born. 1745.

Exodus of the Iſraelites from Egypt. 1667.

After

A new Æra in Grecian Hiſtory.

After this Epoch I place the ſeveral migrations of Cecrops, Danaus, Deucalion, and Cadmus: and believe that they happened at no great diſtance of time from each other. What occaſioned ſuch a conflux of foreigners, we are not told as I remember by any hiſtorian. It appears that they were driven from other countries, but how they came to take refuge in Greece, is the queſtion. Greece ſeems to have been at that time in a defenceleſs ſtate, either through the indolence, or the want, of inhabitants, or both. The Pelaſgians, then in poſſeſſion, were at firſt intruders, but by degrees naturalized to the country; and all that related to it was now in their hands. The new comers neglected the ancient Pelaſgic hiſtory; and the natives, where any were left, may be ſuppoſed to have loſt their ſpirit with their liberty, and took no further care about it. That the Greeks could have no credible hiſtory or chronology before this time, has been urged from the want of letters; an objection that may be made to all hiſtories wrote before that period: and yet this want might be ſupplied by other means, unknown to us at preſent. The hiſtory and chronology of the world before Moſes was carefully preſerved, but not by letters. The hieroglyphics of the Chineſe and Egyptians carried on the hiſtory of thoſe nations without any other aſſiſtance. Among the Greeks, ſongs delivered down from father to ſon, as is obſerved of their northern anceſtors, might be ſufficient to preſerve facts, ſucceſſions, generations, &c. Or if ſomething more than bare memory was required; the Greeks were not of ſo dull a genius, but that they could invent real

real characters or ſymbols to expreſs their thoughts and meaning. And this, I believe moſt people agree, was the (1) practice of all other nations before the invention of letters. It is certain that ſeveral things relating to the ancient ſtate of Greece eſcaped the general diſſipation. The name of Ogyges in Bœotia might be preſerved by tradition only: but thoſe liſts of the Argive and Sicyonian kings were probably regiſtered in the temple of Juno at Argos. The order of prieſteſſes of Juno began in the reign of Phoroneus; and Hellanicus the Leſbian, one of the oldeſt Greek hiſtorians, (2) adjuſted his hiſtory to their times, as moſt certain epochs. If the new colonies deſtroyed the old records, they however made the Greek hiſtory ſome amends by their care afterwards: for from this time it begins to put on a better face, tho' ſtill clouded with fable. We now find a greater number of facts committed to writing, more genealogies and ſucceſſions recorded, and in ſhort materials of all kinds for the hiſtorian; who yet could not effectually exerciſe his

(1) Perhaps I cannot better illuſtrate this practice, than by an ancient wooden inſtrument, formerly in uſe with our anceſtors, and derived to them from the Saxons and Runes: I mean the Clog Almanack. or Calendar. This without letters points out diſtinctly, not only the days and months of each quarter of the year; but the Saints Days, and other Chriſtian feſtivals, by intelligible characters. The ſeveral feaſts of the Virgin are denoted by the figure of an Heart, the Epiphany by a Star, St Dunſtan by a wide ſpreading Plant, or Flower, St Peter by Two Keys, St Laurence by a Gridiron, &c. See Dr Plot's Hiſtory of Staffordſhire. Pag. 420, 421, &c.

(2) Ὡς μὲ Ελλάνικος ὁ Λέσβιος φησι Τείτῃ γενεᾷ πρεσβύτερον τῶν Τρωϊκῶν, ΑΛΚΤΟΝΗΣ Ιερομνήμονι ἐν Αργει ἐπὶ τὸ ἕκτον καὶ εἰκοστὸν ἔτος. Dionyſ. Halicarn. Lib. I. p. 18. Ἀναγραφὰς, ἃς παῖς τῶν Ιερέων, ἃς ταῖς πρεσβύδισ τῶν Ολυμπιάδων. Idem. De Charact. Thucydidis.

talent, till the poetical hiſtory was forced to give place to proſe writing.

Of the origin of the Scythians.

As we have ſuppoſed the Greeks to be a colony from Scythia, and their hiſtory to begin from Scythian gods; we may be permitted to go a little out of the way to enquire into the origin of the Scythians themſelves. The hiſtory delivered to us by Moſes is the moſt (1) ancient of all hiſtories now known, and therefore muſt be the ſtandard of the reſt. Where heathen authors do not differ from it, they may be credited: and where they have miſapplied any parts of it, we know where to have recourſe, to come at the truth. This hiſtory is a ſketch, or abſtract, of the hiſtory of the world: not meant to give a compleat hiſtory, for that would have been too large. The chief deſign of it is, to ſhew the deſcent of the Jews from their great anceſtor Abraham, and his from Sem. Upon this account the beginning of the Aſſyrian empire is ſlightly touched upon, becauſe it comprehended Babylonia, Chaldæa, Meſopotamia, countries where Abraham is ſaid to have ſojourned. But little notice is taken of Japhet; tho' there are ſeveral reaſons to think him the eldeſt ſon of Noah, and his family ſeems to be the moſt numerous; (2) ſeven of his ſons being mentioned as the fathers of nations. That vaſt part of the continent of Aſia, bordered by the Caſpian ſea to the weſt, the Scythian, or icy, ſea to the north, and the

(1) Παλαιότερον ἔν γνῶναι ῥάδιον, ὅτι πολλῷ ἀρχαιοτάτων πασῶν τῶν ἔξωθεν ἱστοριῶν τὴν Μωυσέως ἱστορίαν εἶναι συμβαίνει. Juſtin. Mart. Admon. ad Gentes.

(2) Geneſis. Cap. 10. v. 2. 1 Chron. Cap. 1. v. 5.

eaſtern

eaſtern ocean, is ſcarce to be found in the hiſtory: and yet by conſtant tradition is believed to be the portion of Japhet, and of his poſterity; and the inhabitants to this day acknowledge him for their founder.

The Northern Nations believe, that they deſcended from Japhet.

The Floud deſtroyed all memorials of paſt times, except what were preſerved in the family of Noah: and therefore the records of nations, that would be thought to precede that epoch, and are not countenanced by the Moſaic hiſtory, are void of all probability. Of this ſort are the antediluvian dynaſties of the Chaldeans and Egyptians, which ought to be conſigned to the land of fables; becauſe Moſes mentions no kingdoms or ſtates before the floud; and if he had, what way could there be of preſerving their hiſtory? For as to antediluviam (2) pillars, and inſcriptions, every reader now, I preſume, knows

(1) The moſt ancient memorials of things were probably preſerved by engravings on Stones, or Pillars; but what we are told of the contents of theſe monuments, is liable to much ſuſpicion. Several authors boaſt of deriving their materials from them; and would perſwade us that they were the only repoſitories of ancient knowledge. The Chaldeans, according to Beroſus, had antediluvian writings, I ſuppoſe on tables of ſtone, made by Xiſuthrus, who was their Noah. Sanchoniathon took his Phenician Antiquities from the writings of Taaut, or Mercury. Manetho the Egyptian hiſtorian drew his dynaſties, *From Pillars that were ſet up in the land of Seriad*; a country that the moderns have ſought for to no purpoſe. Theſe inſcriptions, he ſays, were made by the firſt Thoth, or Mercury, before the floud; and were tranſlated into hieroglyphics by Agathodæmon, or the ſecond Hermes, after the floud. From hence Joſephus took occaſion to frame the Pillars of Seth, fraught with aſtronomical obſervations, *Which*, he ſays, *were ſtill in being in the land of Siriad.* But I think we have ſaid more than enough of theſe ſuppoſititious records. See Stillingfleet's Orig. Sacr. Book I. c. 2.

what to think of them. What followed was not ſo ſubject to oblivion. The repeopling of the world by the three ſons of Noah was a matter of hiſtory, that it concerned every man to remember: nor is it eaſy to conceive that their names could be forgot, till the earth was in a great meaſure overſpread by their poſterity; and then perhaps remembered longeſt in thoſe countries, where the head of the family firſt reſided. It is a queſtion that muſt occur to every curious reader, "From "whence came this general perſwaſion of the northern "nations, that they were deſcendants of Japhet?" Had they it by primeval tradition, or from the books of Moſes? Perhaps it will be anſwered, "From Neither:" but from their ſouthern neighbours, the Arabians, Medes, and Perſians. But at what time could this happen? Anſwer. The Medes and Perſians might learn it from the Ten Tribes, who were diſperſed among them by (1) Salmanaſſer; and the Arabians, who carried their arms into Tartary, may be ſuppoſed to have had ſome knowledge of the ſacred books, from the time of Mahomet. But where do the ſacred books expreſsly ſay, that Japhet was the father of theſe northern nations? Anſwer. The progreſs of Sem and Ham is marked out by the Eaſt, South, and Weſt; and no other road, except the North, is left for Japhet. But this is not ſolving the difficulty; nor anſwering, but rather begging, the queſtion.

(1) 2 Kings. c. 17. v. 6.

Ever

What grounds there are for ſuch an opinion.

Ever ſince the revival of letters, to reconcile ſacred to profane hiſtory, has been the task of the learned men of Europe, who knew very little of theſe northern regions of Aſia. The ſcriptures indeed intimate, that the Sons of Japhet, Gomer, Magog, &c. were ſituated to the northward of Paleſtine: but this is not ſufficient to account for the general belief, that prevailed throughout that wide country of which we are ſpeaking. The only ancient authour, who could afford the moderns any light, was Joſephus: and he has indeed placed the ſons of Japhet to the north of Paleſtine, but in ſouthern climes, well known to the Jews, Greeks, and Romans; and perhaps for that very reaſon, becauſe they were well known; for he ſeems to be as ignorant as the moderns themſelves, of the countries beyond the Caſpian. And all that he ſays to the purpoſe, (1) is, "Magog was the anceſtor of the Magogians who are "called by the Greeks Scythians." The Scythians made (2) irruptions at ſeveral times into ſouthern Aſia, and gained ſettlements on that ſide of the Caſpian and Euxine ſeas as far as Cappadocia; and their country might be

(1) Μαγώγης ὃ τὸς ἀπ' αὐτῦ Μαγώγας ὠνομασθέντας ὥκισε, Σκύθας ὑπ' αὐτῶν προσαγορευομένους. Antiq. Jud. Lib. I. c. 6. Some learned moderns are of opinion, that the name, and memory, of Magog is preſerved in the word Moguls, or Mogures, who are north-eaſtern Tartars. *Quod autem Tartaros principio* MOGLOS *vocatos ait* [Haithonus] *eo non obſcuram gentis originem denotari ſentio. Eſt enim a Magog filio Japheti; nec ambigam, inde nomen* MOGLI *ita manſiſſe; uti etiamnum Turcos a Perſis* MOGORES *appellari ſupra meminimus.* Reiner. Reineccius Append. in Haython. Armen. Hiſt. Orient. Cap. 16.

(2) Herodot. Lib. I. c. 103, 104, 105. IV. c. 11, 12.

called

called Scythia. Theſe then ſeem to be the Magogians, or Scythians, meant by Joſephus; but are extreamly different from the Scythians beyond the Caſpian. The latter muſt have been as little acquainted with Joſephus, as with the ſacred hiſtory: and therefore there is more reaſon to think, that this was an opinion kept up by tradition among the inhabitants of the country; than that it aroſe from this ſingle, and imperfect, teſtimony of Joſephus. For tho' the ancient hiſtory of the poſtdiluvian world is now to be found in one book only, preſerved by the Jews; yet there is reaſon to believe, that its contents were common, and known to other nations, eſpecially to the eaſtern; as appears from ſome of their fables quoted by modern travellers.

The Turks and Tartars deſcended from Japhet.

From whence ſoever they had their information, it is certain that the Turks and Tartars, who make the bulk of the inhabitants of this vaſt region, (1) affirm that, "They are deſcended "from Turk eldeſt ſon of Japhis, who was the youngeſt "ſon of Nui." This genealogy, allowing for it's diſagreement with ſcripture, which ſeems to make Japhet the eldeſt ſon of Noah, and Gomer eldeſt ſon of Japhet, may not be entirely without foundation. Eſpecially if the pedigree ran thus, as perhaps it did originally, *Turk youngeſt ſon of Japhis, who was the eldeſt ſon of Nui.* If affinity of names is to be our guide in this caſe, and we ſeem to have little more at preſent; I would take Thyras, Tyras, or Turas, to be the perſon from whom the

(1) See Abulghaſi's Hiſtory of the Turks and Tatars. Book I. c. 2.

Turks

Turks are deſcended; tho' he is the laſt in order of the ſons of Japhet, and commonly reckoned the father of the (1) Thiraſians, or, as the Greeks called them, Thracians. Affinity of ſound, we ſee, is at the bottom of both opinions; and, I think, favours the Turks, at leaſt as much as the Thracians. Beſides, I have here the good fortune to agree with the Jewiſh rabbies: for the Targums of Jonathan and Jeruſalem, in giving the colonies and provinces of the ſeveral planters, at Gen. X. v. 2. inſtead of the Hebrew *Tiras*, or *Thiras*, by others rendered *Thracia*, write תרקי *Turki*, by which (2) Elias Levita underſtands *Turcia*. There is a way of reconciling this difference, by ſuppoſing the Thracians to have had at firſt the ſame name with the Turks, nor is this improbable: for the *Turcæ* of (3) Pomponius Mela, who ſeem to be the (4) *Iurcæ* of Herodotus, are placed in Aſiatic Scythia, beyond the Tanais and Palus Mœotis; and were probably the firſt people that entered, and ſettled in Thrace.

(1) Θιρᾶς δὲ Θίρας μὲ ἐκάλεσιν ὧν ἦρξεν· Ελλῆνες δὲ Θρᾶκας μετονόμασαν. Joſeph. Antiq. Jud. Lib. I. c. 6.

(2) Vid. Eliæ Levitæ Lex. Chaldaic. & Buxtorf. Lex. Chald.

(3) *Juxta Thyſſagetæ* Turcæque *vaſtas ſylvas occupant, alunturque venando.* De Situ Orbis. Lib. I. c. 22.

(4) Νέμονται Θυσσαγέται, ἔθνος πολλὸν καὶ ἴδιον· ζώουσι δὲ ἀπὸ θήρης.. συνεχέες δὲ τούτοισι κατοικημένοισι εἰσὶ τοῖσι οὔνομα κεῖται Ἴυρκαι· καὶ ἔστι ἀπὸ θήρης ζώοντες τρόπῳ τοιῷδε. Herod. Lib. IV. c. 22. Herodotus and Mela without queſtion meant the ſame people, as being neighbours to the Thyſſagetæ; and living after the ſame manner by hunting. The different reading muſt be imputed to an errour in the copies of Herodotus, occaſioned by the mutilation of the letter T in Ἴυρκαι. The learned reader may poſſibly recollect an inſcription on the reverſe of a coin of Carauſius; which not many years ſince produced, what ſome antiquaries thought, a very great diſcovery; and others, that it was only owing to a like mutilation of the ſame letter.

The

The Russians of Asia descendants of Japhet.

The Russians of Asia, according to the eastern writers, are descended from (1) "Russ fourth son "of Japhet." Here another difficulty starts up. From whence could the eastern writers receive this notion? Not from the Ten Tribes, nor from the Arabians; unless they had other copies of the Hebrew text, than we have at present: and as to Josephus, he is altogether silent in this case. Russ, it is certain, has no affinity to any scripture name of the sons of Japhet, yet tends to corroborate the general opinion, That the northern nations were descended from him. The word in the original means an *Head*, but signifies a person in the Septuagint version of Ezechiel, (2) *Son of man set thy face against Gog, in the land of Magog, the chief* Rhos, *Mesech and Tubal.* Whether this Rhos was the person meant by the eastern writers, I know not; he is omitted in Moses's list of the sons of Japhet, but by being here joined with Magog, Mesech, and Tubal, seems to have a claim to be one of the number.

Russians and Muscovites from Rhos and Mesech.

Upon the supposition that the sons of Japhet were situated in Southern Asia, the learned Bochart framed, what seems to me, a preposterous origin of the Russians. He found in Hebrew and Arabic authors, that the river Araxes, which falls into the Caspian from the South, was called Rhos, and consequently the

(1) See Abulghazi's Hist. of Turks &c. pag. 668.

(2) Υἱε ἀνθρώπου στήρισον τὸ πρόσωπόν σου ἐπὶ Γὼγ, καὶ τὴν γῆν τοῦ Μαγὼγ, ἄρχοντα ΡΩΣ, Μοσὸχ, καὶ Θοβέλ. Ezek. c. 38. v. 2.

country

country Araxene had the ſame name. From whence he (1) conjectured, that theſe ſouthern Scythians, or Rhos and Meſech, entered the Tauric Cherſoneſus, which he finds was likewiſe called Rhos, and gave names to the *Ruſſi* and *Moſchi*, or Ruſſians and Muſcovites in Europe. But is it not more probable, that theſe people had thoſe names before this imaginary return of the Scythians; and even before their firſt irruptions into ſouthern Aſia? I could not but caution my readers againſt ſo doubtful an hypotheſis; though it is foreign to our queſtion, viz. How the eaſtern writers came by their notion, that Ruſs was the fourth ſon of Japhet, and father of the Aſiatic Ruſſians: but to return to our ſubject.

The difficulty of treating Fabulous Hiſtory.

Diodorus ſays (2) "The "times of the Fabulous Age, "before the Trojan war, can-"not be preciſely ſettled, becauſe there is no fixt point "to be depended on, from whence they can be compu-"ted." The ancient hiſtorians therefore wiſely declined the buſineſs, becauſe they could draw from thence no uniform ſcheme of tranſactions. For inſtance, no man could ſet down to write the whole hiſtory of Jupiter, without being aware of a thouſand parachroniſms, that he muſt be guilty of in the courſe of narration. Diffe-

(1) *Credibile eſt ex Rhos & Meſech, id eſt, ex Rhoſſis & Moſchis vicinis populis circa Araxem, de quibus Ezechiel, deſcendiſſe Ruſſos & Moſcovitas, gentes in Europæa Scythia celeberrimas. Ruſſi tranſmiſſo Araxe, videntur primo occupaſſe Tauricam Cherſoneſum & de ſuo nomine Rhos appellaſſe.* Phaleg. Lib. 3. c. 18.

(2) Τῶν δὲ χρόνων τούτων περιειλημμένων ἐν ταύτῃ τῇ πραγματείᾳ, τοὺς μὲν πρὸ τῶν Τρωϊκῶν οὐ διοριζόμενα βεβαίως, διὰ τὸ μηδὲν παράπηγμα παρειληφέναι περὶ τούτων πιστευόμενον. Diodor. Lib. I. p. 4.

rent names of the ſame gods, together with different gods of the ſame names, muſt be often very perplexing; and the ſcene of the ſame actions, laid in different times and countries, muſt occaſion endleſs confuſion; and beſides all this, the marvellous and incredible way of relating them, was utterly inconſiſtent with the modeſt gravity of hiſtory. The Philoſophers on the other hand, who were the profeſſed guardians of virtue and religion, ſhocked at the vices, which the gods had in common with the worſt of mortals, frequently touched upon the facts; but called in allegory to their aſſiſtance, and explained them to a more inoffenſive meaning. Thus, tho' they preſerved the facts, they annihilated all the hiſtory.

The firſt religion of Greece not from Egypt.

But the moderns are not under the ſame reſtraints; for they know that the heathen gods were men, and ſubject to human paſſions; and can diſtinguiſh truth from fiction in the fables. What has chiefly embarraſſed them in ſearching into fabulous antiquity, is that inveterate error of the Greeks themſelves, "That all their religion came from Phenicia and "Egypt." Whereas it is very clear to me, and I believe will appear ſo to others, upon their own repreſentation, that Uranus, the Titans, and Cabiri, their firſt deities, came from the Pelaſgians, Thracians, or Scythians; and that the Cabiric worſhip was known, and eſtabliſhed in Greece, long before the arrival of Cecrops, or any other Egyptian ſtrangers: and, had it been known in Phenicia, Cadmus needed not to have gone ſo far as Greece, or Thrace, to be initiated.

Here

Of the origin of the Pelaſgians.

Here it may be proper juſt to compare the antiquities of other nations with thoſe of the Greeks; and to ſhew the connection they bear with each other. After the Autocthones, whom I ſhall venture to call Cimmerians, or Scythians, the Pelaſgians muſt be accounted the moſt ancient people of Greece; but not aboriginal natives of the ſoil, as the later Greeks fondly imagined. Theſe, as we obſerved before, were ſo called from being a (1) ſea-faring people, and came originally from (2) Thrace; and I ſuppoſe from the maritime coaſts, both on this ſide, and beyond, the Boſphorus: and, according to ſome writers, wandered over, and conquered almoſt the (3) whole world. They ſeem to have been a mixture of people, that grew very numerous by gradual acceſſions of men, who took to that way of life. They were all called Pelaſgians from their profeſſion; though they might be of different nations, like the northern people, who invaded the weſtern parts of Europe in the ninth and tenth centuries, called in our hiſtorians by the general name of *Pirates*.

(1) See Enquiries concerning Europe. Pag. 14, 41.

(2) Τὴν Σκίαθον ἐκ Θρᾴκης διαβάντες, ὡς λόγος,
Πελασγιῶται. Scymnus Chius Perieg. p. 24.

(3) Αλλ' οἱ μὲν, Πελασγοὺς ἐπὶ πλεῖστα τῆς οἰκουμένης πλανηθέντας, ἀνθρώπων τῶν πλείστων κρατήσαντας, αὐτόθι κατοικῆσαι. Plutarch. in Romulo.

The Pelasgian Antiquities and Deities.

The Pelasgians (1) instituted the Cabiric mysteries in Samothrace, which is the first notice we have of the Greek religion. Herodotus, says, (2) "The "Pelasgians at first sacrificed, and invoked the gods, "without calling them by their names, which they had "not yet heard of; but that a long time after they learnt "them from Egypt." This is true in part; for tho' the Cabiri without doubt had their proper names, yet they were always kept secret in the mysteries. Cadmus and his followers, when they came into Bœotia, adhered to the Cabiric rites; but the other colonies who came into Greece about the same time, with Cecrops, Danaus, and Deucalion, seem to have introduced other modes of worship. That of (3) Minerva in Attica began in the reign of Cecrops; Danaus built a temple to (4) Apollo Lycius in Argos; and Deucalion is said to be the first, who (5) built temples and altars to the Twelve gods. I have

(1) Τῶν γὰρ Σαμοθρηίκων οἶκον πρότερον Πελασγοὶ ἔτοι, τοί περ Ἀθηναίοισι συνοικοι ἐγένοντο, καὶ ἀπὸ τούτων Σαμοθρήικες τὰ Ὄργια παραλαμβάνουσι. Herodot. Lib. 2. c. 51.

(2) Ἔθνον δὲ καὶ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι, ἐπωνυμίην δ' οὐδ' ὄνομα ἐποιεῦντο οὐδενὶ αὐτέων· οὐ γὰρ ἀκηκούσαν κω· — Ἔπειτα δὲ χρόνῳ πολλῷ διελθόντῳ, ἐπύθοντο ἐκ τῆς Αἰγύπτου ἀπηγμένα τὰ ὀνόματα τῶν Θεῶν. Idem. Lib. 2. c. 52.

(3) *Cecrope regnante primum in arce Oliva orta est: & ex Minervæ nomine, quæ Græce Athena dicitur, Athenæ nuncupatæ.* Eusеb. Chron. A°. 460.

(4) Ἀργείοις δὲ τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον ἐστὶν Ἀπόλλωνος ἱερὸν Λυκίου· τὸ μὲν οὖν ἄγαλμα τὸ ἐφ' ἡμῶν, Ἀτθίδος ἦν Ἀθηναίης, τὸ δὲ ἐξ ἀρχῆς Δαναοῦ, καὶ ὁ ναὸς καὶ τὸ ξόανον ἀνάθημα ἦν. Pausanias. Corinth. Lib. 2. p. 118.

(5) Ἔνθα Προμηθεὺς
Ἰαπετιονίδης, ἀγαθὸν τέκε Δευκαλίωνα·
Ὃς πρῶτος ποίησε πόλεις, καὶ ἐδείματο νηοὺς
Ἀθανάτοις, πρῶτος δὲ καὶ ἀνδρώπων βασίλευσεν.
Apollon. Argon. Lib. 3. v. 1087.

Ὅτι

endeavoured to prove, that theſe Twelve Gods were the Cabiri, and that they were contemporary with Jupiter; and ſee no reaſon yet to alter my opinion. This then ſeems to be the time, when gods were multiplied in Greece; when the Cabiri were ſeparately worſhiped, and their names made public; and we may place it more than 1500 years before the Chriſtian æra, and 600 at leaſt after the death of Jupiter. Jupiter, by all that appears to me, was the firſt monarch, in the weſtern parts of the world, who received divine honours after death; and when ſuch revererce was paid to him, it was natural to deify his parents, Uranus and Saturn, and his other relations. Theſe all might be worſhiped by name in other countries, whilſt the Greeks had only the Cabiric myſteries: but ſtill it will be impoſſible to prove, that the Egyptians, Syrians, or even Aſſyrians, had any gods before theſe Titan deities. The miſts, that always envelop ſuch diſtant antiquity, exhibit the objects not only indiſtinctly, but larger than the life: and the guides, who are to conduct us through them, are neither infallible, nor overfaithful. If they have in ſome caſes brought down gods and heroes, lower than their proper time, they have in others ſet them as much too high; and this often repreſents the objects double to us: but upon a nearer approach, they will appear to be one and the ſame. I can find no arguments to perſwade me, that Jupiter Belus of Babylon, or Jupiter Ammon of Libya, were

Ὅτι ἡ μὲ ὁ Δευκαλίων ἐβασίλευσε Θετταλίας, Ελλάνικ@ ἐν πρώτῳ Δευκαλιωνίας φησὶν, καὶ ὅτι Δώδεκα Θεῶν βωμὺς Δευκαλίων ἱδρύσατο, Ελλάνικ@ ἐν τῷ αὐτῷ φησι συγγράμματι. Scholiaſt. in locum.

older

older than the Grecian Jupiter: much leſs can I think that both of them came originally from (1) Egypt. Jupiter, as well as Uranus before him, is ſaid to have (2) reigned over all the world; which at this time we think too much to be believed. But if we can prevail with ourſelves, to think, that he governed a large empire, extending from the borders of India weſtward as far as Egypt; and conſiſting of territories on both ſides of the Caſpian, Euxine, and Mediterranean ſeas, ſuch an empire as Tamerlane in later times poſſeſſed; this might be all the world then known to the Greeks; and at the ſame time may account for the worſhip of Jupiter in ſo many diſtant countries. Later hiſtorians uſe the ſame hyperbole in ſpeaking of Alexander and Tamerlane, *Who conquered the whole world*, and the caſe is exactly parallel in the latter inſtance; for it is certain that Tamerlane was maſter of this very empire of Jupiter, in more than it's full extent: there being then no power able to controul him.

The Egyptian Antiquities and Deities.

Egypt made but a ſmall part of this empire, and can no more be believed to be the birthplace of the gods, than that Jupiter reigned over the whole world. (3) Menes, or Menas, was the firſt mortal king of Egypt,

(1) Καθάπερ καὶ Ἄμμων ἐν Λιβύῃ, καὶ ὁ ἐν Βαβυλῶνί Βῆλος· ὁ μὲν ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τῆς Λιβύης ὄνομα ἔχων, Ἄμμων ὑπὸ τῆς ἰδιοσυμβίου προσηγόρευται. Pauſan. Meſſeniac. p. 261. Ed. Sylb.

(2) Οὐρανὸν βασιλεῦσαι — κατακτήσασθαι δ' αὐτὸν τῆς οἰκουμένης πλείστην. Diod. Lib. 3. p. 133. Τὸν Δία φασὶ βασιλεῦσαι τῆς σύμπαντος κόσμου, κεχολασμένων τὸν Τιτάνων. Idem. p. 145.

(3) Βασιλεῦσαι πρῶτον ἀνθρώπων ἔλεγον Μῆνα. Herod. Lib. 2. c. 4. Μετὰ τοὺς θεοὺς τοίνυν πρῶτον φασὶ βασιλεῦσαι τῆς Αἰγύπτου Μηνᾶν. Diodor. Lib. 1.

who

who reigned after the gods, and therefore muſt be the ſame with Oſiris: and we may allow him the ſame antiquity, as (1) Phoroneus, or Ogyges, in Greece. Oſiris bore the names of ſeveral gods, but of none ſo old as Saturn. (2) "Some called him Serapis, Bacchus, Pluto, "Ammon, Jupiter, and ſome took him to be Pan." The (3) inſcriptions, quoted by Diodorus from other authors, on the pillars at Nyſa in Arabia, pretended that he, and Iſis, were ſon and daughter of Saturn; which I think ſhews that they could carry his genealogy no higher. Vulcan is properly the oldeſt deity of Egypt; a (4) temple being built to him by the firſt mortal king Menes. Vulcan was one of the twelve great gods, contemporary with Jupiter; and therefore I think it loſt labour to ſeek for him any further. Mercury, one of the twelve gods, is another of their oldeſt deities; and we have already hinted, that he had the adminiſtration of affairs after Jupiter's deceaſe. By his titles of Meſſenger, Herald, Embaſſadour, and interpreter to the gods, he ſeems to have held the office of Viceroy, Lieutenant, or Prime Miniſter, under Jupiter; or, as the Ægyptians

(1) *Anticlides in Ægypto inveniſſe quendam nomine* Menona *tradit, quindecim annis ante Phoroneum antiquiſſimum Græciæ regem, idque monumentis adprobare conatur.* Plin. Lib. 7. c. 56.

(2) Τὸν Οσιριν οἱ μὲν Σάραπιν, οἱ δὲ Διόνυσον, οἱ δὲ Πλούτωνα, οἱ δὲ Ἄμμωνα, τινὲς δὲ Δία, πολλοὶ δὲ Πᾶνα νενομίκασι. Diodor. Lib. 1. p. 15.

(3) ΕΓΩ ΕΙΜΙ Η ΤΟΥ ΝΕΩΤΑΤΟΥ ΚΡΟΝΟΥ ΘΕΟΥ ΘΥΓΑΤΗΡ ΠΡΕΣΒΥΤΑΤΗ. Iſis.

ΠΑΤΗΡ ΜΕΝ ΕΣΤΙ ΜΟΙ ΚΡΟΝΟΣ ΝΕΩΤΑΤΟΣ ΘΕΩΝ ΑΠΑΝΤΩΝ. Oſiris. Diodor. Lib. 1. p. 16.

(4) Ὡς δὲ πρῶ Μηνὶ τούτῳ τῷ πρώτῳ γενομένῳ βασιλεῖ —— τούτου δὲ τοῦ Ηφαίστου τὸ ἱρὸν ἱδρύσασθαι ἐν αὐτῇ, ἐὸν μέγα καὶ ἀξιαπηγητότατον. Herodot. Lib. 9. c. 99.

called

called him, "was (1) Secretary, and Privy Counſellour "of Oſiris." From all this I conclude, that the Egyptian gods were of the Titan race, and had no greater claim to antiquity than the Greeks: and that when authors ſpeak of the gods being derived from Egypt, they are to be underſtood of that train of ceremonies, that always attended the religious worſhip of the Egyptians: and theſe, we acknowledge, (2) came from Egypt, and I think can be no older than the time of Cecrops, who was contemporary with Deucalion. Thoſe who penetrate, further than I am able, into the Egyptian theology; may perhaps aſſert that theſe Titan gods were not the primitive gods of the country, but the natives had ſeveral more ancient, as Ophion, Cneph, Ptha, Neith, Athyr, Bubaſtis, &c. But moſt of theſe are (3) known to be Egyptian names for the Grecian gods; and when their antiquity ſhall be clearly made out, it will be time to ſpeak of the others, if there are any.

The Phenician Antiquities and Deities.

The Phenician antiquities are old traditions and fables, collected into a ſort of hiſtory, as it is ſaid, by (4) Sanchoniathon. It ſeems to be wrote at a time, when nations vyed with each other about their antiquities; and with deſign to give the preference to Phenicia

(1) Τιμᾶσθαι δ' ὑπ' αὐτοῦ [Oſiride] μάλιστα πάντων τὸν Ερμῆν — καθόλου δὲ τοὺς περὶ τὸν, Ὄσιριν τούτον ἔχοντας Ιερογραμματέα, ἅπαντ' αὐτῷ προσανακοινοῦσθαι, καὶ μάλιστα χρῆσθαι τῇ τούτου Συμβουλίᾳ. Diodor. Lib. 1. p. 10.

(2) Πανηγύριας δὲ ἄρα, καὶ πομπὰς, καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αιγύπτιοι εἰσὶ οἱ ποιησάμενοι, καὶ παρὰ τούτων Ελληνες μεμαθήκασι. Herodot. Lib. 2. c. 58.

(3) Vid. Jablonſky Pantheon Ægypt. 3 Vol. 8°. Francof. ad Viadrum. 1750.

(4) Vid. Euſeb. Præp. Evang. Lib. 1. c. 9.

before

before Egypt. It begins with the formation of the world; and not to be behind hand with the Egyptians, makes the firſt gods and men natives of Phenicia; which is enough to deſtroy the credit of the whole. Uranus and Saturn are ſaid to be gods of Phenicia; and the depoſition, and death, of the former is related with all its circumſtances, as in the Greek hiſtory. It mentions likewiſe the parents of Uranus and Titæa, viz. Eliun and (1) Beryth, a point of hiſtory that the Greeks were entirely unacquainted with; and whether true or falſe is not very material; nothing more being ſaid of Eliun, than that he was contemporary with the Cabiri, was ſlain by wild beaſts, and afterwards deified. Saturn has the greateſt ſhare in the hiſtory; and is repreſented as a potent king who reigned in Phenicia; built cities there; diſpoſed of other kingdoms and countries; and among the reſt gave Attica to his daughter Minerva. How this laſt article came into the Phenician hiſtory, may be queſtioned; it ſeems to me to come from the Greeks. Saturn had Hermes Triſmegiſtus, or Taaut, for his ſecretary, and appointed him to be king of Egypt; which muſt be a great mortification to the Egyptians, if they could believe it. The author mentions the Titans and Cabiri, but ſo confuſedly and ſuperficially, that it is plain, he knew nothing more of them than their bare names. It

(1) Κατὰ τούτους [Cabiros] γίνεταί τις Ελιοῦν καλούμενος Ὑψιστος, καὶ θήλεια λεγομένη Βηρὺτ, οἳ καὶ κατῴκουν περὶ Βύβλον. Sanchoniathon apud Euſeb. There can be no doubt, but that by *Berout*, or *Beryth*, here is meant the great deity of Berytus, called *Baal Beryth*. Judges, c. 8. v. 33. and that the author intended to ſhew, that the Grecian gods were deſcended from the Phenician.

is remarkable, that in all this hiſtory no mention is made of Bacchus; whether out of deſign, or ignorance, is uncertain.

Bacchus a name common to ſeveral gods.

In treating the hiſtory of a perſon, the firſt thing to be enquired, is at what time he lived: and this, in the caſe of a god or hero, is not to be diſcovered but with the utmoſt difficulty. We are told that (1) "The Pelaſgians had not heard of Bacchus, "till long after they received the names of the gods from "Egypt. (2) Melampus ſon of Amytheon being the firſt, "who brought from thence his name and ſacred rites "into Greece," according to Herodotus. All that we infer from hence, is that the Greeks had gods before Bacchus. The poets were our firſt hiſtorians, and their employment was to diſguiſe the truth: and one of the methods they took, was to create gods, and heroes, at their pleaſure. Tully mentions no leſs than Five, who went by the name of Bacchus. (3) *Dionyſos multos habemus: Primum e Jove & Proſerpina natum: Secundum Nilo, qui Nyſam dicitur interemiſſe: Tertium Caprio patre, eumque regem Aſiæ præfuiſſe dicunt, cui Sabazia ſunt inſtituta:*

(1) — Επειτα ὴ χρόνῳ πολλῷ διελθόντος ἐπύθοντο ἐκ τῆς Αιγύπτου ἀπιγμένα τὰ ὀνόματα τῶν θεῶν τῶν ἄλλων· Διονύσου ὴ ὕστερον πολλῷ ἐπύθοντο. Herod. Lib. 2. c. 52.

(2) Ελλησι γὸ δὴ Μελάμπους δῆ ὁ ἐξηγησάμενος τὸ Διονύσου τ' ὄνομα, καὶ τὴν θυσίην, καὶ τὴν πομπὴν τὸ φαλλοῦ. Idem. c. 49. Yet he ſeems to think, that Melampus received his inſtructions from Cadmus, and the Phenicians ſettled in Bœotia. Πυθέσθαι ὴ μοὶ δοκέει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον παρὰ Κάδμου τὸ Τυρίου, καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν Βοιωτίην καλεομένην χώρην. Id. Ibid. But it is more probable that Bacchus was brought from Egypt, as will be ſeen afterwards; and this ſhews how ignorant the Greeks were of the countries from whence their gods came.

(3) Cicero De Nat. Deorum. Lib. 3. c. 23.

ſtituta:

ſtituta: Quartum Jove & Luna, cui ſacra Orphica putantur confici: Quintum Niſo natum & Thione, a quo Trieterides conſtitutæ putantur. The Firſt, the ſon of Jupiter and Proſerpine, was ſurnamed Zagreus; he was killed, and (1) torn to pieces, by the Titans. The Second, ſon of Nilus, ſeems to be the Egyptian Oſiris: tho' why he is ſaid to have killed Nyſa, I cannot conjecture; I find a (2) female warriour of that name, who fought under Bacchus, and another who was his nurſe, neither of them likely to be ſlain by him: I therefore ſuſpect an (3) errour in the text. The Third, the ſon of Caprius, ſeems to be the great conquerour of Aſia: but I never met with his father's name in any other author. The Fourth, ſon of Jupiter and Luna, to whom the Orphic rites were dedicated, by others is called the ſon of Ceres, (4) who is ſometimes taken for the moon. The Fifth, ſon of Niſus and (5) Thione, who inſtituted the Triennial feſtivals, *Trieterica*, is the Theban Bacchus, the ſon of Semele, ſo famous among the Greeks. Diodorus mentions two more, One the ſon of Jupiter and Io daughter of Inachus, who was probably the Egyptian

(1) Διόνυσον γὰρ, ὃν τὲ Ζαγρέα καλέμενον, ὑὸν Διὸς καὶ Περσεφόνης ὑπάρχοντα, μελισθὲν οἱ Τιτᾶνες ἐσπάραξαν· ἧς τὴν καρδίαν ἔτι παλλομένην [Minerva] ἀνήνεγκαν. Tzetz. Alleg.

(2) ΝΥΣΗΣ δ' ἔλκος ἔθρασυν νεμεσήτοιο προσώπου,
Ελκεϊ φοινήεντι ῥεερρᾴανον πόμα λιυῆς,
Χείσας ἔνθα κὴ ἔνθα παρηϊδα λευκὰδι γύψῳ. Nonnus Dionyſ. Lib. 29. v. 272.

(3) Bacchus is ſaid to have built a city called Nyſa; and perhaps Tully wrote, *Qui Nyſam dicitur inſtruxiſſe.*

(4) *Virgilius ſciens Liberum Patrem Solem eſſe, & Cererem Lunam.* Macrob. Sat. Lib. 1. c. 18.

(5) Bacchus made his mother a goddeſs, and called her Thyone, ὁ δὲ ἀναγαγὼν ἐξ ᾅδου τὴν μητέρα, κὴ προσαγορεύσας Θυώνην, μετ' αὐτῆς εἰς ἐρημὸν ἀνῆλθε. Apollod. Bib. Lib. 3. c. 5.

Bacchus: the other, ſon of Ammon and Amalthea, of whom we ſhall ſpeak largely hereafter. Notwithſtanding theſe different genealogies, one and the ſame god is to be underſtood by all: or to ſpeak more diſtinctly, they were all branches from one common ſtock.

Of the age of Bacchus.

Here we are left, as uſual, without any marks of time to diſtinguiſh theſe gods; and I fear, ſhall never be able to fix the age of the moſt ancient: however it may be proper to proceed, as far as we can, towards it. It will be neceſſary to ſtate ſome point of time, from whence we may compute; and let it be the vulgar Chriſtian æra, or A. V. C. 752. That we may gradually aſcend higher, we muſt raiſe from this a few ſubſidiary æras, that are pretty nearly agreed upon among the learned, and which the materials, we are to work upon, require. The reader therefore muſt carry along with him,

	Before Chriſt.
The reign of Amaſis in Egypt ——	570.
Herodotus the father of Hiſtory —	450.
The reign of Alexander the Great —	330.

To begin with the Egyptian accounts of time. The prieſts informed (1) Herodotus, "That Bacchus lived "15,000 years before the reign of Amaſis." Theſe reduced to years of (2) Twelve months each, may make

(1) Διονύσῳ δ' ἐλάχιστα τούτων· καὶ τούτῳ Πεντακισχίλια καὶ Μύρια λογίζονται εἶναι ἐς Ἄμασιν Βασιλέα. Herodot. Lib. 2. c. 145.

(2) The Egyptians, according to Eudoxus, called a monthly revolution a year. Εἰ δὲ καὶ ὅ φησιν Εὔδοξος ἀληθὲς, ὅτι Αἰγύπτιοι τὸν Μῆνα Ενιαυτὸν ἐκάλουν. Proclus in Plat. Timæum. Lib. 1. *Ait enim* [Varro] *apud Ægyptios pro Annis Menſes haberi.* Lactant. De Falſ. Rel. Lib. 2. c. 12.

about

about 1250, and with the time of Amaſis 1820. But Herodotus, giving his opinion of the Grecian gods, (1) ſays "From Bacchus ſon of Semele to his own time, were "1600 years," which will make 2050. This indeed goes vaſtly beyond the time of Cadmus and Semele; and therefore we muſt either ſuppoſe, that there is an errour in the text of Herodotus; or that he confounded the Theban Bacchus, with the Egyptian. Diodorus (2) ſays, "According to ſome accounts, Oſiris, or the Egyp-"tian Bacchus, lived 23,000 years before Alexander." Theſe reduced, as before, make about 1917, and with the time of Alexander 2247. But the Egyptians, as (3) Sir Iſaac Newton rightly obſerves, by feigning new kings and reigns, had raiſed their antiquities ſome hundreds of years, between the times of Herodotus and Diodorus. Arrian in his Indian hiſtory (4) ſays "The In-"dians reckoned from Bacchus to Sandrocottus, who "lived in the time of Alexander, 153 kings, who reign-"ed 6042 years." This exceeds all belief, and is inconſiſtent with all accounts of time both ſacred and profane. According to Sir Iſaac Newton's method of computation,

(1) Διονύσῳ μὲν νῦν τῷ ἐκ Σεμέλης τῆς Κάδμυ λεγομένῳ γενέσθαι χρόνῳ ἐξακόσια ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ. Herodot. Lib. 2. c. 145. I am ſcrupulous in altering a word that has paſſed unmoleſted thro' moſt, if not all, the editions of Herodotus; however the learned Lydiat has done it for me, by reading *Sixty*, inſtead of *Six Hundred*. *Ubi nullum eſt dubium, quin pro* Ἑξακόσια *legendum ſit* Ἑξήκοντα, *pro Sexcenti, inquam, Sexaginta.* Not. ad Chron. Marm. p. 25. Ed. Prid. This brings it nearly to the time of Semele.

(2) Εἶναι δὲ ἔτη φασὶν ἀπὸ Οσίριδος ἕως τῆς Αλεξάνδρου βασιλείας πλείω τῶν Μυρίων· ὡς δ' ἔνιοι γράφουσι, βραχὺ λείποντα τῶν Δισμυρίων καὶ Τετρακοσίων. Diodor. Lib. 1. c. 23.

(3) See Introduction to his Chronology.

(4) Ἀπὸ μὲν δὴ Διονύσου βασιλέας ἠρίθμεον Ινδοὶ ἐς Ανδρόκοττον Τρεῖς καὶ Πεντήκοντα καὶ Ἑκατὸν ἔτεα καὶ Δύο καὶ Τετρακόσια καὶ Εξακισχίλια. Arrian. Indic. p. 173. Ed. Steph.

by

by twenty years to a reign, they will make 3060, which is extreamly improbable. But if we allow ten, or at most eleven, years to a reign, which I think sufficient in such a long succession of kings, supposing it to be exact, they will make 1683, and with the time of Alexander, 2013. From these different, and, it must be owned, uncertain accounts and calculations, it may seem that Bacchus flourished about 2000, or perhaps 2100, years, before the Christian Æra: but still I question, whether we are yet arrived to the age of the true Bacchus, or only to that of Osiris in Egypt.

Bacchus his actions prove him of great antiquity.

Though Bacchus was not one of the Twelve great gods, and therefore must be considered as a modern deity with the Greeks; yet his actions, being such as raised the first gods to that dignity, entitle him to very high antiquity. The history of (1) Uranus and (2) Saturn shews, that their business was not so much to conquer, as to civilize, mankind: by teaching them the knowledge of agriculture, laws, arts and sciences. Bacchus in the same manner, built cities, planted colonies, taught men to plough the land, and sow corn, to plant the vine, and to make wine of grapes,

(1) Οὔρανον βασιλεῦσαι καὶ τοὺς ἀνθρώπους σποράδην οἰκοῦντας συναγαγεῖν εἰς πόλεως περίβολον, καὶ τῆς μὲν ἀνομίας καὶ τοῦ θηριώδους βίου παῦσαι τοὺς ὑπακούοντας, εὑρόντα τὰς τῶν ἡμέρων καρπῶν χρείας καὶ παραδέσεις, καὶ τῶν ἄλλων χρησίμων οὐκ ὀλίγα. Diodor. Lib. 3. p. 133.

(2) Τὸν μὲν οὖν Κρόνον ὄντα πρεσβύτατον, βασιλέα γενέσθαι, καὶ τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ ἀγρίου διαίτης εἰς βίον ἥμερον μεταστῆσαι, καὶ διὰ τοῦτο ἀποδοχῆς μεγάλης τυχόντα πολλοὺς ἐπελθεῖν τῆς οἰκουμένης τόπους, εἰσηγήσασθαι δ' αὐτὸν ἅπασι τήν τε δικαιοσύνην, καὶ τὴν ἀπλότητα τῆς ψυχῆς· διὸ καὶ τοὺς ἐπὶ Κρόνου γενομένους ἀνθρώπους παραδεδόσθαι τοῖς μεταγενεστέροις εὐήθεις καὶ ἀκάκους παντελῶς, ἔτι δ' εὐδαίμονας γεγονότας. Diod. Lib. 5. p. 231.

where

where the land would bear them, and of barley, where it would not; he likewiſe inſtituted feſtivals, and dancing, &c. all this muſt be done with a view to poliſh the roughneſs of ſavage life, and (1) this after death entitled him to divine honours. The firſt heroes of Greece, as (2) Hercules and Theſeus, who took the gods for their patterns, are ſaid to have went through the world, only to do good to their fellow creatures; to relieve the oppreſſed, by rooting out monſters, tyrants, robbers, and all the peſts of civil ſociety. Such actions could not but be remembered with gratitude, and propoſed as examples to poſterity; to ſhew that beneficence alone conſtituted the true character of an heroe. How amiable is this character, and how different from that romantic valour, and luſt of dominion, by which Alexander made his way to divinity!

The worſhip of the heathen gods ſpread thro' all countries.

Thoſe who are verſed in profane hiſtory, know very well, that when men were once advanced to the ſtate of gods, their fame naturally diffuſed itſelf far and wide through many diſtant nations; who beſides paying them divine worſhip, and celebrating their exploits, came at length to entertain an opinion, that the Gods were born in their ſeveral countries; and afterwards feigned monuments and memorials of them, to ſupport their pretenſions. The Ara-

(1) Ομοίως δὲ καὶ τῶν ἄλλων εὑρημάτων μεταδιδόντα πᾶσι, τυχεῖν αὐτὸν μετὰ τὴν ἐξ ἀνθρώπων μετάστασιν ἀθανάτου τιμῆς παρὰ τοῖς εὖ παθουσῖν. Diodor. Lib. 3. p. 139.

(2) Ηρακλῆς μὲν γὰρ ὁμολογεῖται, πάντα τὸν γενόμενον αὐτῷ κατ' ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους, ἑκουσίως, ἵνα τὸ γένος τῶν ἀνθρώπων εὐεργετήσας τύχῃ τῆς ἀθανασίας. Diod. Lib. 1. p. 2.

bians

bians worſhiped only (1) Uranus and Bacchus, laying no claim, that we know of, to the birth of the former; but either they, or the Egyptians for them, affirmed that Bacchus was born at Nyſa in Arabia Felix, From hence the Egyptians received him, and made him their (2) Oſiris and Seſoſtris, whom they celebrated, as the greateſt of conquerors. To Egypt then we are to aſcribe that multitude of fables, relating to the expeditions of Bacchus; of his leading an army from one end of the world to the other; through India, Arabia, Ethiopia, Egypt, Libya; to which we may add Thrace; tho' that ſeems to be an addition of the Greek poets, it lying too much out of the other road.

Alexander a rival of Bacchus.

Alexander came many ages after the gods, and yet affected to be thought of their number. Making allowance for his faults and foibles, he was certainly poſſeſſed of many ſhining qualities, and worthy of an heroe. His thirſt after knowledge encouraged the Greeks of his time, to make very uſeful diſcoveries in many arts and ſciences: and I queſtion whether we ſhould have known any thing at all of the true hiſtory of Bacchus, if this Grecian hero had not been fired with an emula-

(1) Λόγος δὲ κατέχει, ὅτι ἥκειν [Alexander] Ἄραβας δύω μόνον τιμᾶν θεὸς, τ' Ουρανον τε καὶ τ' Διόνυσον. Arrian. Exp. Alex. Lib. 7. Herodotus makes Uranus a female deity, calling him Urania. Διόνυσον δ' θεὸν μοῦνον, καὶ τ' Ουρανίην ἡγέονται εἶναι — ὀνομάζουσι δ' τ' μὲν Διόνυσον Ουροτάλτ τ' δὲ Ουρανίω Αλιλάτ. Herod. Lib. 3. §. 8.

(2) Θεὸς μὲν δὴ ὁ τοὺς αὐτὸς ἅπαντες ὁμοίως Αιγύπτιοι σέβονται, πλὴν Ἶσιος τε καὶ Οσίριδος, τὸν δὲ Διόνυσον εἶναι λέγουσι. Herod. Lib. 2. §. 42. Αιγύπτιοι μὲν γὰρ τὸν παρ' αὐτοῖς θεὸν Ὄσιριν ὀνομαζόμενον φασιν εἶναι τὸν παρ' Ελλησι Διόνυσον καλούμενον. Diod. Lib. 3. p. 174. Γενέσθαι δ' καὶ φιλογεωργὸν τ' Ὄσιριν, [Dionyſum] καὶ τραφῆναι μὲν τῆς Ευδαίμονος Αραβίας ἐν Νύσῃ πλησίον Αιγύπτου. Idem. Lib. 1.

tion

tion of equalling his exploits. Whoever has read the hiſtory of Alexander, muſt know that he made it a point to tread in the ſteps of Bacchus; and therefore I think he is the ſureſt guide we can follow at this diſtance. He probably collected all that was remembered of Bacchus's hiſtory; and ſeems to direct us to the true courſe of his expedition, by puſhing his own arms into India.

The firſt, or Indian, Bacchus.

Diodorus in his ſecond book has given us a deſcription of India, and (1) "Thought it proper to give an "abſtract of what the moſt learned among the Indians "had related of their antiquities. They ſay, that in the "moſt ancient times, when their people lived only in "villages, Bacchus came from the weſtern parts with a

(1) Μυθολογοῦσι δὲ παρὰ τοῖς Ινδοῖς οἱ λογιώτατοι, περὶ ὧν καθῆκον ἂν εἴη συντόμως διελθεῖν· Φασὶ γὰρ, ἐν τοῖς ἀρχαιοτάτοις χρόνοις, παρ' αὐτοῖς ἔτι τῶν ἀνθρώπων κωμηδὸν οἰκούντων, παραγενέσθαι τὸν Διόνυσον ἐκ τῶν πρὸς ἑσπέραν τόπων, ἔχοντα δύναμιν ἀξιόλογον· ἐπελθεῖν δὲ τὴν Ινδικὴν ἁπάσαν. μηδεμιᾶς οὔσης ἀξιολόγου πόλεως τῆς δυναμένης ἀντιτάξασθαι· ἐπιγενομένων δὲ καυμάτων μεγάλων, καὶ τῶν Διονύσου στρατιωτῶν λοιμικῇ νόσῳ διαφθειρομένων, συνέσει διαφέροντα τὸν ἡγεμόνα τοῦτον ἀπαγαγεῖν τὸ στρατόπεδον ἐκ τῶν πεδινῶν τόπων εἰς τὴν ὀρεινήν. ἐνταῦθα δὲ πνεόντων ψυχρῶν ἀνέμων, καὶ τῶν ναματιαίων ὑδάτων καθαρῶν ῥεόντων πρὸς αὐταῖς ταῖς πηγαῖς, ἀπαλλαγῆναι τῆς νόσου τὸ στρατόπεδον· ὀνομάζεσθαι δὲ τῆς ὀρεινῆς τὸν τόπον τοῦτον Μηρὸν, καθ' ὃν ὁ Διόνυσος ἐξέτρεψε τὰς δυνάμεις ἐκ τῆς νόσου. ἀφ' οὗ δὴ καὶ τοὺς Ελληνας περὶ τοῦ θεοῦ τούτου παραδεδωκέναι τοῖς μεταγενεστέροις, τετράφθαι τὸν Διόνυσον ἐκ μηρῷ. μετὰ δὲ ταῦτα τῆς παραθέσεως τῶν καρπῶν ἐπιμεληθέντα, μεταδιδόναι τοῖς Ινδοῖς, καὶ τὴν εὕρεσιν τοῦ οἴνου, καὶ τῶν ἄλλων τῶν εἰς τὸν βίον χρησίμων παραδοῦναι. πρὸς δὲ τούτοις, πόλεων τε ἀξιολόγων γενηθῆναι κτίστην, μεταγαγόντα τὰς κώμας εἰς τοὺς εὐθέτους τόπους, τιμᾷν τε καταδεῖξαι τὸ θεῖον, καὶ νόμους εἰσηγήσασθαι καὶ δικαστήρια· καθόλου δὲ πολλῶν καὶ καλῶν ἔργων εἰσηγήτην γενόμενον, θεὸν νομισθῆναι, καὶ τυχεῖν ἀθανάτων τιμῶν. ἱστοροῦσι δὲ αὐτὸν καὶ γυναικῶν πλῆθος μετὰ τοῦ στρατοπέδου περιάγεσθαι καὶ κατὰ τὰς ἐν τοῖς πολέμοις παρατάξεις τυμπάνοις καὶ κυμβάλοις κεχρῆσθαι, μήπω σαλπίγγος εὑρημένης. βασιλεύσαντα δὲ πάσης τῆς Ινδικῆς ἔτη δύω πρὸς τοῖς πεντήκοντα γήρᾳ τελευτῆσαι. διαδεξαμένους δὲ τοὺς υἱοὺς αὐτοῦ ἡγεμονίαν, ἀεὶ τοῖς ἐφ' ἑαυτῶν ἀπολιπεῖν τὴν ἀρχήν· τὸ δὲ τελευταῖον, πολλαῖς γενεαῖς ὕστερον καταλυθείσης τῆς ἡγεμονίας, δημοκρατηθῆναι τὰς πόλεις. Περὶ μὲν οὖν τοῦ Διονύσου καὶ τῶν ἀπογόνων αὐτοῦ τοιαῦτα μυθολογοῦσιν οἱ τὴν ὀρεινὴν τῆς Ινδικῆς κατοικοῦντες. Diodor. Lib. 2. p. 87.

" great force, and invaded all India; there being no con-
" ſiderable city able to withſtand him. But by reaſon of
" the great heats his ſoldiers died of a peſtilential diſtem-
" per, till that prudent general led his troops from the
" plains to the mountains; where the blaſts of the cool
" winds, and pure waters flowing from the fountain
" head, relieved the army from the plague. The place
" where Bacchus refreſhed his forces was called (1) *Me-*
" *ros*, from whence the Greeks feigned the ſtory of his
" being nouriſhed in a *Thigh*. After this applying him-
" ſelf to the huſbanding of fruits, he communicated his
" knowledge to the Indians; and taught them the inven-
" tion of wine, and other things uſeful to life. Beſides
" this, he was the founder of many great cities, draw-
" ing the inhabitants of the villages to places more com-
" modiouſly ſituated: he taught them likewiſe religion,
" inſtituted laws, and courts of juſtice: and after many
" famous actions was eſteemed a god, and received di-
" vine honours. They report likewiſe, that he led a
" body of women with him in his army; that in battle
" he uſed drums and cymbals, the trumpet being not
" yet invented. After he had reigned over all India fifty
" two years, he died of old age; his ſons taking the go-
" vernment upon them, and leaving it to their ſons; till
" after many ages, the kingly government being aboliſh-
" ed, the cities were ruled by a democracy. Theſe are

(1) *Urbium quas incolunt, Nyſa eſt clariſſima & maxima; Montium Meros, Jovi Sacer; Famam hinc præcipuam habent, in illa genitum, in hujus ſpecu Liberum arbitrantur eſſe nutritum: unde Græcis autoribus, ut Femori Jovis inſitum dicerent, aut materia ingeſſit aut error.* Pompon. Mela. Lib. 2. c. 11.

" the

"the things reported of Bacchus, and his poſterity, by "the inhabitants of the mountainous parts of India." To which I muſt add, that the mountaineers were the moſt likely perſons to preſerve the tradition in its greateſt purity: and though I will not vouch for the truth of every particular in this relation, yet look upon it, as the beſt, and moſt authentic account of Bacchus's actions. All others, whether Arabian, Egyptian, African, or Greek, ſo far as they agree with this, may with my conſent be inſerted into the hiſtory of Bacchus; and where they differ from it, ought to be rejected, as merely fabulous, and without any hiſtorical foundation.

Why Bacchus is ſaid to have conquered the world.

The ſame hiſtorian in his third book ſays, (1) "Some affirmed "that there was only one Bac- "chus, others that there were "three — They ſuppoſe that theſe three lived at diffe- "rent times, and aſcribe their proper actions to each. "They ſay that the oldeſt was born in India, which coun- "try by it's fertility ſpontaneouſly produces vines in a- "bundance: there he firſt found out the way of preſſing "the grapes, and making wine. — This was the Bac- "chus, who marched through the whole world with an "army, and taught the planting of vines." He likewiſe

(1) Ἔνιοι μὲν γὰρ ἕνα καὶ τὸν αὐτὸν ἀποφαίνονται γενέσθαι — ἔνιοι δέ, καθάπερ προείπον, τρεῖς ὑποστησάμενοι γεγονέναι τ' διετηκότας χρόνους, ἑκάστῳ προσάπτουσιν ἰδίας πράξεις, καὶ φασὶ, τὸν μὲν ἀρχαιότατον Ινδὸν γεγονέναι, καὶ τὴν χώραν αὐτομάτως ἀφ' ἑαυτῆς εὐκρασίαν φερούσης πολλὴν ἄμπελον, πρῶτον τε τὸν ἀποθλίψαι βότρυας, καὶ τὴν χρείαν τῆς τοῦ οἴνου φύσεως ἐπινοῆσαι. — Τὸν δ' ἓν Διόνυσιν ἐπελθόντα μετὰ στρατοπέδου πᾶσαν τὴν οἰκουμένην, διδάξαι τήν τε φυτείαν τ' ἀμπέλου. Diodor. Lib. 3. p. 138, 139.

ſays (1) "This god left ſo many tokens of his benefi-"cence, and of his preſence in ſo many parts of the "world; that no wonder every one thinks that his town "and country has ſome relation to Bacchus." That Bacchus went thro' the whole world with an army of men and women, was an opinion univerſally propagated; tho' it carries an abſurdity in the very face of it. He certainly came from another country, when he invaded the Indians; but their hiſtory gives not the leaſt intimation of his paſſing from thence to any other parts of the world. This then at firſt was only a fable of the Egyptians, neceſſary to ſtrengthen the ſtories of their Oſiris and Seſoſtris: and like other fables of the ſame kind muſt not be underſtood literally, if we would endeavour to make ſenſe of it. The hiſtorian perhaps may be of ſervice to us in this caſe: (2) "Some authors, ſays he, held that "Bacchus never appeared in human ſhape; but that by "this god was to be underſtood the invention and gift of "wine." Let us then ſuppoſe, that wherever the uſe of wine prevailed, as it did thro' almoſt the whole world, thither the fame of Bacchus was carried; this, and nothing elſe, can account for his conquering the world with an army.

(1) Καθόλου δ' ἐν πολλοῖς τόποις τῆς οἰκουμένης ἀπολελοιπότος τοῦ θεοῦ σημεῖα τῆς ἰδίας εὐεργεσίας ἅμα καὶ παρουσίας, οὐδὲν παράδοξον ἑκάστους νομίζειν οἰκειότητά τινα γεγονέναι τῷ Διονύσῳ τὴν ἑαυτῶν πόλιν τὴν καὶ χώραν. Idem. Ibid.

(2) Εἶσι δ' οἱ γένεσιν μὲν τούτου ἀνθρωπόμορφον μὴ γεγονέναι τὸ παράπαν ἀποφαινόμενοι, τὴν δὲ τοῦ οἴνου δόσιν Διόνυσον εἶναι νομίζοντες. Diod. Lib. 3. p. 137.

The

The Indian Bacchus probably a Scythian.

The Indian Bacchus being allowed to be the moſt ancient, is conſequently the true one; and we are to look upon all others, as fictitious and counterfeit. Here taking (1) Alexander for our guide, we come to mount Meros, not very far from the ſource of the Indus, and to the city of Nyſa, or Nyſſa, built by Bacchus. This then ſeems to be the beginning of his expedition, as near as the Greeks could come to the knowledge of it; but his firſt ſetting out was probably more northward, from the neighbouring Bactria, or (2) ſouthern Scythia; the country of the firſt, and greateſt, conquerors. I am the more inclined to this opinion, upon account of the women warriours in his army, called by the poets Bacchæ, Bacchides, or Amazons, whom I take to be Scythians: (3) "For in that nation the women, as well as the men, are "trained up to war, and in ſtrength and courage are not "inferiour to men." The great antiquity of the hiſtory of Uranus, and Bacchus, is another inducement to me to think, that they both led their ſwarms from the ſame mother country; which was large and populous enough to ſend out ſeveral numerous armies at the ſame time. The one went on conquering eaſtward, as the other weſtward; and which of the two began his progreſs firſt, is a queſtion that cannot eaſily be reſolved.

(1) Vide Arrian. Exped. Alex. Lib. 5. Q. Curt. De Reb. Geſt. Alex. Lib. 8. c. 32, 33.

(2) Ινδὸν παρ ποταμὸν Νόησι Σκύθαι ἐναίουσιν. Dionyſius Perieg. v. 1088.

(3) Ἐν τέτοις γὰρ ἔθνεσι [Scythis] γυμνάζονται μὲν πρὸς πόλεμον γυναῖκες ὁμοπαθῶς ἀνδράσι, καὶ ταῖς ἀνδρείαις οὐδὲν λείπονται τῶν ἀνδρῶν. Diodor. Lib. 2. p. 90.

From

Alexander pursued the track of Bacchus.

From Nysa then in India, and from mount Meros, lying northward from thence, begins the history of the true Bacchus. It must have been a commonly received opinion that Bacchus (1) built this city, when he invaded India. And if the Indians thought that he was born there, it was owing to the fondness which they had for their god: for this was the common foible of all nations. Arrian (2) says "The Nyseans were "not native Indians, but a colony of Greeks left there "by Bacchus:" and this, I doubt not, was reported, and believed, by the Greeks. Arrian here complied with the vulgar tradition of his countrymen, concerning their Bacchus; but seems not to give much credit to it; for he had said in another place, (3) "Who this Bacchus "was, or from whence he came, or at what time, I am "not able to conjecture:" and presently after, "We "ought not to be too nicely inquisitive into the ancient "fables of the Gods." Nysa lies between the rivers Cophes on the west, and Indus on the east; other rivers, as Hydaspes, Hydraotes, Acesines, which fall into the Indus, lie still more eastward. Alexander passed all these rivers with his army, till he came to the (4) Hypanis, or

(1) Διόνυσον δὲ κτίσαι τὴν Νύσσαν, ἀφ' οὗ τε Ινδοὺς ἐσχειρώσατο. Arrian. Exp. Alex. Lib. V. Εκ δὲ τῶν τοιούτων Νυσσαίους δή τινας ἔθνος προσωνόμασαν, καὶ πόλιν παρ' αὐτοῖς Νύσσαν Διονύσου κτίσμα, καὶ ὄρος τὸ ὑπὲρ τῆς πόλεως Μηρόν. Strabo. Lib. 13. p. 689.

(2) Νυσαῖοι δὲ οὐκ Ινδικὸν γένος ἐστὶν, ἀλλὰ τῶν ἅμα Διονύσῳ ἐλθόντων ἐς τὴν γὴν τῶν Ινδῶν. Arrian. Indic.

(3) Ὅστις δὴ οὗτος ὁ Διόνυσος, καὶ ὁπότε ἢ ὅθεν ἐπ' Ινδοὺς ἐστράτευσεν, οὐ γὰρ ἔχω συμβαλεῖν. —Πλήν γε δὴ ὅτι οὐκ ἀκριβῆ ἐξεταστὴν χρὴ εἶναι τῶν ὑπὲρ τοῦ θείου ἐκ παλαιοῦ μεμυθευμένων. Arrian. Exp. Alex. Lib. V.

(4) Οτι οὐ πρόσω τοῦ Υφάσιος ἦλθεν Αλέξανδρος. Arrian. Indic. p. 170.

Hyphasis,

Hyphaſis, which was the utmoſt bounds of his conqueſts. Thus far, we may conclude, was the track of Bacchus: and we may preſume, that he went ſtill farther eaſtward, from that paſſionate exclamation of Alexander, when his ſoldiers refuſed to proceed further, (1) "That he ſhould owe them no thanks for what they "had hitherto done; but ſhould look upon himſelf as "defeated, if he was not permitted to paſs the Ganges:" For, beſides other tokens, that is a ſort of proof to me, that Bacchus's conqueſts extended beyond that river. And there I think we are to take our leave of him; it being impoſſible to follow him into a country unknown to the ancient European travellers.

Indian relations of Bacchus.

In India on this ſide the Ganges, we are aſſured, that he was worſhiped as a god. The inhabitants, it is ſaid had a tradition, that he was the (2) ſon of the river Indus; that he was born at Nyſa, and was bred up in a cave on mount Meros. When Alexander approached the city of Nyſa, the (3) Nyſeans ſent an embaſſy to him

(1) Τὸ μὲν οὖν πρῶτον, ὑπὸ δυσθυμίας καὶ ὀργῆς αὐτὸν εἰς τὴν σκηνὴν καθείρξας ἔκειτο, χάριν οὐδεμίαν εἰδὼς τοῖς διαπεπραγμένοις εἰ μὴ περάσειεν τὸν Γάγγην, ἀλλ' ἐξομολόγησιν ἥττης τιθέμενος τὴν ἀναχώρησιν. Plutarch. in Alexandro. Vid. etiam Arrian. Exp. Alex. Lib. 5. Near the Ganges was a place called the *Sacred Nyſean Way*, in memory of Bacchus.

Ἔστι δέ τις θνητὸς εὐῤῥείτην παρὰ Γάγγην
Χῶρος τιμήεις τε καὶ ἱερός, ὅν ποτε Βάχχος
Θυμαίνων ἐπάτησεν ———
Τοὔνεκα Νυσαίην μὲν ἐφημίξαντο κέλευθον. Dionyſ. Perig. v. 1152, 1159.

(2) Οἱ δὲ τὴν Ἰνδοῦ καὶ Ὑδραώτου μέσην νεμόμενοι, καὶ τὴν μετὰ ταῦτα ἤπειρον, ἡ δὲ ἐς ποταμὸν Γάγγην τελευτᾶ, Διόνυσον γενέσθαι ποταμοῦ παῖδα Ἰνδοῦ λέγουσιν. Philoſtrat. Vita Apollon. Lib. 2. c. 9.

(3) Ὦ βασιλεῦ, δέονταί σου Νυσαῖοι, ἐάσαι σφᾶς ἐλευθέρους τε καὶ αὐτονόμους, αἰδοῖ τοῦ Διονύσου. Arrian. Exp. Alexand. Lib. V.

praying

praying that he would continue to them their ancient liberties, laws, and customs, received from Bacchus, which he confirmed. Other nations, as the (1) Oxydracæ in particular, boasted that they were descended from him. And in general it is said, that (2) "The Indians "shew to this day the place where he was born; that "many cities were called by his name in their own lan-"guage; and that there are many other remarkable to-"kens of his being born in India, which it would be te-"dious to mention." Megasthenes who lived some time after Alexander, and under Seleucus, went to the court of Sandrocottus a powerful king of India on this side the Ganges, and to that of Porus a much greater. From Sandrocottus he learnt the beforementioned long succession of Indian kings, and says that, (3) "When Bacchus "left India, he appointed Spartembas, one of his friends "to succeed him, who reigned fifty two years; [which "I must observe is the very term of Bacchus's reign] Bu-"dyas his son succeeded; reigned twenty years, and left "the kingdom to his son Cradevas; and so the govern-"ment descended for many ages from father to son." This succession probably came in a right line from the true Bacchus: but his leaving India, must be esteemed fabu-

(1) Διονύσου δ' ἀπογόνους τοὺς Οξύδρακας. Strab. Lib. 15. p. 687. Οξυδράκαι δὲ, οὓς τοῦ Διονύσου σαγγενεῖς ἔφαμεν μεμυθεῦσθαι. Idem. p. 701.

(2) Δείκνυσθαι δὲ παρ' Ινδοῖς μέχρι τοῦ νῦν τον τε τόπον, ἐν ᾧ συνέβη γενέσθαι τὸν θεὸν, καὶ προσηγορίας πόλεων ὑπ' αὐτοῦ κτ̄ τὴν τῶν ἐνχωρίων διάλεκτον· καὶ πολλὰ ἕτερα διαμένειν τεκμήρια τῆς παρ' Ινδῶν γενέσεως, περὶ ὧν μακρὸν ἂν εἴη γράφειν. Diodor. Lib. 3. p. 139.

(3) Απίοντα δὲ ἐκ τῆς Ινδῶν γῆς, ὡς οἱ ταῦτα κεκοσμέατο, καταστῆσαι βασιλέα τῆς χώρης Σπαρτέμβαν τῶν ἑταίρων ἕνα βακχωδέστατον· τελευτήσαντος δὲ Σπαρτέμβα, τὴν βασιλείην ἐκδέξασθαι Βουδύαν τὸν τούτου παῖδα· καὶ τὸν μὲν πεντήκοντα καὶ δύω βασιλεῦσαι τὴν πατέρα· τὸν δὲ παῖδα εἴκοσιν ἔτεα· καὶ τούτου παῖδα ἐκδέξασθαι τὴν βασιλείην Κραδούαν. Arrian Indic.

lous;

lous; as no way agreeing with the genuine account of the Indians.

The actions of the true Bacchus unknown to the Greeks.

We muſt be content to be ignorant of the greateſt part of Bacchus's actions; becauſe we know not for certain from whence he came at firſt; and his exploits were performed in a country (1) unknown to the Greeks, till the time of Alexander, and then but very imperfectly; their knowledge of it ſcarce reaching beyond the Indus, and thoſe rivers that flow into it. Strabo ſays, (2) "We ought to "make allowance for what is related of the Indies, be-"cauſe it is a country ſo far diſtant; and few of our "people have ſeen it; and thoſe who have ſeen it, have "only ſeen ſome parts of it; and they ſpeak moſtly up-"on hearſay; and what they ſaw, they ſaw only in a "tranſient view; for which reaſon they diſagree in rela-"ting the ſame things, tho' they ſeem to deliver them "upon mature enquiry. Some of theſe were ſoldiers in "the ſame expedition; as thoſe who aſſiſted Alexander

(1) Ει τοίνυν ταῦτ' ἀφείς τις τὴν πρὸ τῆς Αλεξάνδρου στρατείας ἐπιβλέπει μνήμην, πολὺ ἂν εὕροι τούτων τυφλότερα. Strabo. Lib. 15. p. 686. Τὰ μὲν πρὸς μεσημβρίην, καὶ τὰ Πάτταλά τε καὶ τοῦ Ινδοῦ ἐκβολὰς, ὤφθη πρός τε Αλεξάνδρου καὶ Μακεδόνων, καὶ πολλῶν Ελλήνων· τὰ δὲ πρὸς Ἕω Αλέξανδρος μὲν οὐκ ἐπῆλθε, τὰ δὲ πρόσω ποταμοῦ Υφάσιος· Ολίγοι δὲ ἀνέγραψαν τὰ μέχρι ποταμοῦ Γάγγεω, καὶ ἵνα τοῦ Γάγγεω αἱ ἐκβολαὶ, καὶ πόλις Παλίμβοθρα μεγίστη Ινδῶν πρὸς τῷ Γάγγῃ. Arrian. Indic.

(2) Δεῖ δ' εὐγνομόνως ἀκούειν περὶ αὐτῆς [India] καὶ γὰρ ἀπωτάτω ἐστί· καὶ οὐ πολλοὶ τῶν ἡμετέρων κατώπτευσαν αὐτήν· οἱ δὲ καὶ ἰδόντες μέρη τινὰ εἶδον· τὰ δὲ πλείω λέγουσιν ἐξ ἀκοῆς· καὶ ἃ εἶδον δὲ ἐν παρόδῳ κατέμαθον· διόπερ οὐδὲ τὰ αὐτὰ περὶ τῶν αὐτῶν ἐξαγγέλλουσι· καὶ ταῦτα συγγράψαντες, ὡς ἂν πεφροντισμένας ἐξητασμένα· τινὲς δ' αὐτῶν καὶ συστρατεύσαντες ἀλλήλοις, καὶ συνεπιδημήσαντες, καθάπερ οἱ Αλεξάνδρῳ συγκαταστρεψάμενοι τὴν Ασίαν· ἀλλ' ἕκαστος ἑκάστῳ τ' αναντία λέγει πολλάκις· Ὅπου δὲ περὶ τῶν ὁραθέντων οὕτω διαφέρονται, τί δεῖ νομίζειν περὶ τῶν ἐξ ἀκοῆς; Strabo. Lib. 15. p. 685.

"in the conquest of Asia; and yet they frequently con-"tradict each other. Now, if they differ so much about "things which they were eyewitnesses to; what must we "think of those things, which they relate only upon "hearsay?"

Fabulous stories of Bacchus not to be imputed to the Indians.

Megasthenes (1) "Bids us "not give credit to the an-"cient stories of the Indians; "for neither did the Indians "ever send out an army from their country, nor did any "army from another country ever enter and conquer In-"dia; besides that which came with Hercules, and with "Bacchus, and this of the Macedonians." By the armies that entered India, I suppose, he meant those under Semiramis and Cyrus, both which accounts (2) Strabo treats as fabulous. By the armies that went out of India, I think, he must allude to Bacchus's traversing the greatest part of the known world with an Indian army: but he could not mean to charge the Indians with these reports. They no doubt boasted of many great matters performed by Bacchus in their own country, to which they might add many more that were never performed: but they are not accountable for any extraneous fables. Megasthenes's charge then rests upon the Arabian, Egyptian, and Grecian poets, and historians. It was but justice in them,

(1) Συναποφαίνεται δέ πως καὶ Μεγασθένης τῷ λόγῳ τούτῳ, κελεύων ἀπιστεῖν ταῖς ἀρχαίαις περὶ Ινδῶν ἱστορίαις· οὔτε γὰρ παρ' Ινδῶν ἔξω σταλῆναί ποτε στρατιὰν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι, πλὴν τῆς μεθ' Ηρακλέους καὶ Διονύσου, καὶ τῆς νῦν μετὰ Μακεδόνων. Strabo. Lib. 15. p. 686.

(2) Ημῖν δὲ τὶς ἂν δικαία γένοιτο πίστις περὶ τῶν Ινδικῶν ἐκ τῆς τοιαύτης στρατείας τοῦ Κύρου, ἢ τῆς Σεμιράμιδος; Strabo. Lib. 15.

when

when, they had led their heroes ſo far as the Indies, to bring them back again, and in triumph, to their reſpective countries. But this was not the caſe with the Indians; for they could never dream of Bacchus's leading an army into (1) Libya; of his conquering (2) Lycurgus king of Thrace; or of his (3) returning to Thebes mounted on an elephant.

Uranus and Bacchus the two oldeſt deities.

It is clear from hiſtory that the Arabians had a chief deity, by whom was to be underſtood Dionyſus, or Bacchus. But there are ſeveral reaſons to think that this was not the true Bacchus, if he was a native of Arabia. As firſt the general perſwaſion of the Indians, that he was born at (4) Nyſa in their country, which lies at too great a diſtance to be miſtaken for the Arabian Nyſa. Again it is not probable that Bacchus would leave India, a fertile country, and large enough to find employment for more than one conqueror, and that for their whole lives, to make incurſions into the deſarts of Arabia. To theſe I muſt add my own private opinion,

(1) Of the Libyan Bacchus ſon of Ammon, and his wars with Saturn, and his other exploits in Libya, we ſhall give a ſuccinct account, hereafter.

(2) Τὸν δὲ Διόνυσον περαιώσαντα τὴν δύναμιν μάχῃ κρατῆσαι τῶν Θρακῶν, καὶ τὸν Λυκοῦργον ξωγρήσαντα τυφλῶσαί τε καὶ πᾶσαν αἰκίαν εἰσενεγκάμενον ἀνασταυρῶσαι. Diod. Lib. 3. p. 139. But he ſays juſt afrer, that ſome of the poets, of whom was Antimachus, thought Lycurgus was not king of Thrace, but of Arabia. Τῶν δὲ ποιητῶν τινὲς, ὧν ἐστι καὶ Αντίμαχος ἀποφαίνονται τὸν Λυκοῦργον οὐ Θράκης, ἄλλα τῆς Αραβίας γεγονέναι βασιλέα. Idem.

(3) Τὸν δ' οὖν Διόνυσον φασὶ κολάσαντα μὲν τοὺς ἀσεβεῖς ἐπιεικῶς δὲ προσενεχθέντα τοῖς ἄλλοις ἀνθρώποις, ἐκ τῆς Ινδικῆς ἐπ' ἐλέφαντος τὸν εἰς Θήβας ἐπάνοδον ποιήσασθαι. Idem. Ibid.

(4) Νύσιος γὰρ ὁ Διόνυσος, ἀπὸ τῆς ἐν Ινδοῖς Νύσης, Ινδοῖς ὀνομάζεται, καὶ πᾶσι τοῖς πρὸς ἀκτίνα ἔθνεσιν. Philoſtrat. Vita Apollon. Lib. 11. c. 2.

that Bacchus flourished before the Arabians could be said to be a nation. Ishmael, who was to be the father of a great nation, is the person from whom they claim their descent; and I place Bacchus before Abraham, father of Ishmael. Strabo likewise intimates that the name of the country, (1) Arabia, was not known in the times of the gods. The ancient Arabians kept no accounts of time, at least none are come down to us; they only preserved the general fame of the god, which they might receive at first from the Indians: and, I think, we may conclude, that their Bacchus could not be older than the time when they first began to worship him. For (2 Herodotus says, "Men computed the genealogies of their "gods, from the time when they began to be known to "them." This time indeed cannot now be discovered; however they seem to have been acquainted with him before the Egyptians. The Egyptians could go no further back into antiquity than their Osiris; whose actions are a mixture of what had been performed before by Uranus and Bacchus; as a discerning reader may perceive by examining his history. His eastern conquests are derived from Bacchus, and his western from Uranus: his wife and sister Isis seems to be no other than a second

(1) Strabo says it might be so called from one Arabæus son of Hermes or Mercury, according to Stesichorus: but that it could not be so old as the Heroic times, or Mythic age.

Καὶ κούρην Αραβαίο τὸ Ερμάων ἀκάκητα
Γείνατο.

Οὕτω δὲ καὶ Στησίχορος λέγει· Εικάζειν οὖν ἔστιν, ὅτι ἀπὸ τούτου καὶ ἡ χώρα Αραβία ἤδη τότε ὀνομάζετο, κατὰ δὲ τοὺς Ἥρωας τυχὸν ἴσως οὔπω. Strabo Lib. 1. p. 42.

(2) Απ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτέων γένεσιν. Herodot. Lib. 2. c. 146.

Titæa,

Titæa, or Terra, under a different name: and the murder of Oſiris is only that of Uranus, the circumſtances a little enlarged. The Phenician hiſtory, or the tranſlator Philo, is ſomething more particular about the death of Uranus, but mentions not a word of Bacchus; which ſome may think a reaſon for bringing Bacchus down lower than the time of Uranus; but it only proves that his worſhip was not ſo early known in Phenicia, as that of the other. Both ſeem to me to have lived near the ſame time; which I have placed about 2300 years, or more, before the Chriſtian Æra; and if miſtaken, am ready to ſubmit to better information.

The Egyptians pretenſions to Bacchus.

What the Arabians alledged for Bacchus's birth in Arabia Felix we know not, nor indeed whether they aſſerted any ſuch thing: if they did, the Egyptians claim to him is plainly founded upon theirs, as appears from the hiſtory of Oſiris. It is (1) ſaid, "That he marched by the Red Sea through Arabia as "far as to the Indies, the extremity of the world; that "he built many cities in the Indies; among the reſt, one "that he named Nyſa; being willing to leave a memo-"rial of that near Egypt, where he was brought up; "that he planted the Ivy [ſacred to Bacchus] in Nyſa

(1) Ἐπεῖτα ποιήσασθαι τὴν πορείαν διὰ Ἀραβίας ἐπὶ τὴν Ἐρυθρὰν Θάλασσαν, ἕως Ἰνδῶν τὴν πέραν τῆς οἰκουμένης· κτίσαι δὲ καὶ πόλεις οὐκ ὀλίγας ἐν Ἰνδοῖς, ἐν αἷς καὶ Νύσαν ὀνομάσαι, βουλόμενον μνημεῖον ἀπολιπεῖν ἐκείνης καθ' ἣν ἐτράφη κατ' Αἴγυπτον. φυτεῦσαι δὲ καὶ κιττὸν ἐν τῇ περὶ Ἰνδοῖς Νύσῃ, διὸ καὶ μένειν τοῦτο τὸ φυτὸν ἐν ἐκείνῳ μόνῳ τῷ τόπῳ τῶν τε ὑπ' Ἰνδικὴν καὶ πᾶσαν ὁμοίαν χώραν. πολλὰ δ' καὶ ἄλλα σημεῖα τῆς ἑαυτοῦ παρουσίας ἀπολελοιπέναι κατ' ἐκείνην τὴν χώραν, διὸ ὧν προσδέχεσθαι τοὺς μεταγενεστέρους τῶν Ἰνδῶν ἀμφισβητῆσαι περὶ τοῦ θεοῦ, λέγοντας Ἰνδὸν εἶναι τὸ γένος. Diodor. Lib. 1. p. 12.

"of

"of the Indies, which continued to grow in that part "only, and the places adjacent: and that he left many "other tokens of his having been in that country. Whence "the later Indians were drawn into a controversy about "that god; they asserting that he was an Indian by "birth." The story is very plausibly told, and with a seeming air of truth: but even from this state of the case, the reader I believe will anticipate my sentence; and adjudge the cause to the Indians, rather than the Egyptians. Tho' after all, I can admit neither of their pretensions, but still believe that he was a Scythian conqueror. It would be trifling to mention the fleets and naval victories of Osiris and Sesostris, as tho' they any way related to Bacchus, because we are (1) told, that Bacchus's invasion was not made by sea, but by land.

The pretensions of the Greeks.

The Greeks must have been infatuated with the love of fable, to set up a Bacchus in their country; after they had received the use of letters, and might be so easily convicted of forgery. They asserted with as much confidence, tho' not with so good a grace, as the Egyptians, that the Indian Bacchus was a native of Greece; but tell us not how he got to India, nor what nations he conquered in his way thither. What actions he performed in Greece might be fables of their own; but the stories of foreign conquests must be borrowed

(1) Οὐ πρόσθεν ἵπποι ἐπὶ νεῶν ὀφθέντες ἐν τῇ Ινδῶν γῇ· καὶ γὰρ καὶ τὸν Διονύσῳ ἐπ' Ινδοὺς στόλον οὐκ ἐμέμνηντο γενέσθαι ναυτικόν. Arrian. Exp. Alex. Lib. 6. p. 124. Ed. Steph.

from

from the Egyptians. Philoſtratus ſays, (1) "The Greeks "differed from the Indians, and the Indians from one "another, about this god; for we, ſays he, affirm that "he was a Theban who conquered India:" and for the truth of this appeals to a Diſc of Indian ſilver, preſerved as an offering at Delphi. And yet he ſeems to bring an argument againſt himſelf, when deſcribing the temple of Bacchus at Nyſa, he ſays, (2) "There was a ſtatue of "the god remaining of white marble, under the form of "an Indian youth." But this whole account of Philoſtratus is an illjudged fiction, not founded upon the leaſt authority. The Greeks could have no knowledge of India, but what they received from the Egyptians. Oſiris, who was himſelf a counterfeit of the true Bacchus, was the pattern from which they copied; and in conformity to it, were obliged to (3) tranſport the ſon of Semele from Thebes to Nyſa in Arabia, before he could be deemed a true Bacchus. It would be endleſs, and to no purpoſe, to follow this god through all the fables of the Greeks. I ſhall only obſerve that after traverſing Europe, Aſia, and Libya, they brought him to his grave at laſt, and (4) buried him at Delphi; where his rites and myſteries

(1) Διαφέρονται δὲ περὶ τοῦ Διονύσου τούτου καὶ Ελληνες Ινδοῖς, καὶ Ινδοὶ ἀλλήλοις· ἡμεῖς μὲν γὰρ Θηβαῖον ἐπ' Ινδοὺς ἐλάσαι φαμὲν —— Ἔστι δὲ ἀργύρου Ινδικοῦ Δίσκος ὦ ἐπιγέγραπται ΔΙΟΝΥΣΟΣ Ο ΣΕΜΕΛΗΣ ΚΑΙ ΔΙΟΣ ΑΠΟ ΙΝΔΩΝ ΑΠΟΛΛΩΝΙ ΔΕΛΦΩΙ. Philoſtratus. Vita Apollon. Lib. 2. c. 9.

(2) Τὸ δὲ ἄγαλμα εἴκασται μὲν Ινδῷ ἐφήβῳ, λίθου δὲ ἔξεσται λευκοῦ. Philoſtrat. Ibid.

(3) Νῦν δὲ Διόνυσόν τε λέγουσι οἱ Ελληνες ὡς αὐτίκα γενόμενον, ἐς τον μηρὸν ἐνερράψατο Ζεὺς καὶ ἤνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου, ἐοῦσαν ἐν τῇ Αἰθιοπίῃ. Herodot. Lib. 2. c. 146.

(4) Αἰγύπτιοί τε γὰρ Οσίριδος πολλαχοῦ θήκας, ὥσπερ εἴρηται, δεικνύουσι, καὶ Δελφοὶ τοῦ Διονύσου λείψανα παρ' αὐτοῖς παρὰ τὸ χρηστήριον ἀποκεῖσθαι νομίζουσι. Plutarch. de Iſide & Oriſide. Διονύσος ἔφυγε τὸν Λυκοῦργον· καὶ εἰς Δέλφους ἐπελθὼν, ἐκεῖ τελευτᾷ. Jo. Malela. Chron. p. 52.

were

were preserved at least to the time of (1) Plutarch, if not later. (2) "This last Bacchus, the son of Semele, inherits the glory and reputation due to the former; which was likewise the fate of Hercules:" says the unprejudiced historian.

The deification of the Grecian Bacchus.

Tho' we give no detail of the actions of the Grecian Bacchus, yet it may be proper to enquire into the time of his deification. (3) Dionysius the Milesian, who lived in the reign of Darius Hystaspis, compiled a *Fabulous History* in prose, interlarding it with verses from the mythologists and poets, who were the oldest Greek writers. The first poets of the Greeks were (4) Thracians, whose ages cannot now be settled; chronology being not at all the concern of the writers of those times. However it is probable, that all, who are mentioned in history, lived after the Greeks had gained the knowledge of letters. Thamyris, who is thought to be one of the oldest, wrote a poem of the Titan war; but here I think Bacchus could make no part of the fable, because he was not one of the Twelve Great Gods of Thrace, or Greece; and to make him an inferiour deity

(1) Plutarch inscribes his treatise *De Iside & Osiride*, to Clea chief priestess of Bacchus at Delphi.

(2) Διὰ δὲ τὸ πλῆθος τοῦ χρόνου, τῶν προτέρων εὑρετῶν ἀγνοηθέντων ὑπὸ τῶν πολλῶν, τοῦτον κληρονομῆσαι τὴν τῶν προγενεστέρων ποραίρεσίν τε καὶ δόξαν· οὐκ ἐπὶ τούτου δὲ μόνον συμβῆναι τὸ προειρημένον, ἀλλὰ καὶ μετὰ ταῦτα ἐφ' Ἡρακλέους. Diodor. Lib. 3. p. 145.

(3) Διονυσίῳ τῷ συνταξαμένῳ τὰς παλαιὰς μυθοποιΐας· οὗτος γὰρ τὰ περὶ τὸν Διόνυσον καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα, καὶ πολλ' ἕτερα συνέταξε, παρατιθεὶς τὰ ποιήματα τῶν ἀρχαίων, τῶν τε μυθολόγων καὶ τῶν ποιητῶν. Diodor. Lib. 3. p. 140.

(4) See Enquiries concerning the first Inhabitants &c. of Europe. p. 32, 33.

would

would be doing him injuſtice. Linus the Theban poet, if he was the maſter of (1) Orpheus, was probably a Thracian; he wrote a poem of the elder Bacchus in the old Greek, or Pelaſgic, language and letters: this, I think, is the firſt time we hear of Bacchus in Greece. Linus brought the Phenician letters into uſe with the Greeks, and by all accounts was contemporary with Cadmus: the Bacchus therefore celebrated by him, could not be the ſon of Semele, but the Egyptian Oſiris. (2) Eumolpus another Thracian, followed Linus in treating of the actions of this god; and the ſubject of his poem I take to be the Egyptian Bacchus.

Orpheus introduced Bacchus into Greece.

But Orpheus the Thracian, above all others, has the honour of introducing Bacchus into the number of the gods of Greece. The Egyptians, of whoſe veracity I have no great opinion, (3) charged the Greeks with acting abſurdly; in affirming that Bacchus was born at Thebes. "They ſaid that Orpheus "came into Egypt, and was initiated into the rites and "myſteries of Bacchus; and thus inſtructed, brought

(1) Τὸν δὲ Λῖναν ἐπὶ ποιητικῇ καὶ μελῳδίᾳ θαυμασθέντα, μαθητὰς σχεῖν πολλοὺς, ἐπιφανεστάτους δὲ τρεῖς Ηρακλέα, Θάμυριν, καὶ Ορφέα. Diodor. Lib. 3. p. 143.

(2) Εὔμολπος ἐν τοῖς Βακχικοῖς ἔπουσι φησὶν
Ἀστροφαῆ Διόνυσον ἐν ἀκτίνεσσι πυρωπόν. Diodor. Lib. 1. p. 7.

(3) Τοὺς δὲ λέγοντας ἐν Θήβαις τῆς Βοιωτίας γεγονέναι τὸν θεὸν ἐκ Σεμέλης καὶ Διὸς φασὶ σχεδιάζειν· Ορφέα γὰρ εἰς Αἴγυπτον παραλαβόντα καὶ μετασχόντα τῆς τελετῆς, καὶ τῶν Διονυσιακῶν μυστηρίων μεταλαβόντα —— Μετεσχηκότα δὲ τῶν παρ' Αἰγυπτίοις θεολογουμένων, μετενεγκεῖν τὴν Οσίριδος τοῦ παλαιοῦ γένεσιν ἐπὶ τοὺς νεωτέρους χρόνους. χαριζόμενον δὲ τοῖς Καδμείοις, ἐνστήσασθαι καινὴν τελετὴν καθ' ἣν παραδοῦναι τοῖς μυομένοις, ἐξ Σεμέλης καὶ Διὸς γεγεννῆσθαι τὸν Διόνυσον· τοὺς δὲ ἀνθρώπους τὰ μὲν διὰ τὴν ἀγνοίαν ἐξαπατωμένους, τὰ δὲ διὰ τὴν Ορφέως ἀξιοπιστίαν καὶ δόξαν ἐν τοῖς τοιούτοις προσέχοντας, τὸ δὲ μέγιστον ἡδέως προσδεχομένους τὸν θεὸν Ἕλληνα νομιζόμενον, καθάπερ προείρηται, χρῆσασθαι ταῖς τελεταῖς. Diod. Lib. 1. p. 14.

"down the birth of the ancient Oſiris to much later "times; and to ingratiate himſelf with the Thebans, in- "ſtituted new rites, wherein the initiated were taught, "that Bacchus was the ſon of Jupiter and Semele. The "people thus deceived, partly through ignorance, partly "through the high opinion they had of Orpheus's ſkill "in ſacred matters; but chiefly becauſe it was a very "deſirable thing to have this god thought to be a Gre- "cian, readily received his myſteries." Tho' I much doubt whether Orpheus ever was in Egypt, or initiated into the myſteries of Oſiris; yet I can eaſily allow the Egyptians charge againſt the Greeks: and that their Bacchus was no more than Oſiris. But if the Egyptians had been aſked from whence they received Oſiris, I believe they muſt have anſwered from Arabia; and if the queſtion had been put to the Arabians, they muſt have ſaid from India. In ſhort the practice, of ſtealing their gods from one another, was ſo common among nations, that it was never thought a crime, but rather meritorious. The time between Cadmus and the Trojan war, by my reckoning is a period of about 400 years; within this period, and perhaps about the middle of it, the deification of Bacchus may be placed. The time of the elder Orpheus is uncertain, but muſt come within this period: and I think the affair of Jupiter and Semele muſt have grown into an old ſtory with the Greeks, before Orpheus could obtrude his new rites upon them.

The Libyan Bacchus of Thymœtes.

Thymœtes ſon of Thymœtes was another old poet, ſaid to be (1) contemporary with Orpheus; he too compoſed a poem of the elder Bacchus in the Pelaſgic dialect and letters. This ſeems to have been wrote before the Greeks thought of a Bacchus of their own; or at leaſt while they were preparing the way for one. The ſubſtance of this poem was inſerted by Dionyſius Mileſius into his hiſtory; and ſeems deſigned to overthrow the credit of the Egyptian Bacchus, by feigning another more ancient in Libya. Thymœtes took care to lay the ſcene a great way off for his own ſecurity; but blended with it the oldeſt mythology of the Greeks. As it affords us an inſtance of the endleſs circulation of fables, I ſhall abſtract moſt of the particulars, which are preſerved in proſe by Diodorus; the whole being too long for this place.

The Libyan Bacchus Son of Ammon, and Amalthea.

"The Libyans near the Sea coaſt, "ſays (2) Diodorus, diſpute the "birth of this god; and ſhew that "Nyſa, and other things reported "of Bacchus, were remaining in their country, to this "day; and many ancient and modern mythologiſts and "poets of the Greeks agree with them." — "Thymœtes "travelled into many parts of the world, through Libya "to the weſtern or Atlantic ocean: he viſited Nyſa,

(1) Θυμοίτην τὸν Ουμοίτου τοῦ Λαομέδοντος, κατὰ τὴν ἡλικίαν γεγονότα τοῦ Ορφέως. Diod. Lib. 3. p. 140.

(2) Οὐκ ἀγνοῶ δ' ὅτι καὶ τῶν τὴν Λιβύην νεμομένων οἱ παρὰ τὸν ὠκεανὸν οἰκοῦντες ἀμφισβητοῦσι τῆς τοῦ Θεοῦ γενέσεως, καὶ τὴν Νύσαν καὶ τ' ἄλλα τὰ περὶ αὐτοῦ μυθολογούμενα παρ' ἑαυτοῖς δεικνύουσι γεγενημένα. κλ. Diodor. Lib. 3. p. 140.

" where Bacchus was brought up, and learning the ſtory " from the Nyſeans, wrote a poem entitled *Phrygia*, con- " cerning the actions of this god. Ammon, a king who " reigned in ſome part of Libya, married Rhea daughter " of Uranus, and ſiſter of Saturn, and the other Titans. " At his firſt entrance upon his government he met with " the nymph Amalthea on the (1) Ceraunian mountains, " and begot upon her Bacchus; but dreading the (2) jea- " louſy of Rhea, ſent him to be brought up at (3) Nyſa, " a city far diſtant, lying in an iſland ſurrounded by the " river Triton, and acceſſible only by one paſſage called " the Nyſean gates. [*Then follows a beautiful deſcription of the iſland, and grotto, wherein Bacchus was educated; which, I wiſh had been preſerved in it's primitive metre, it being no contemptible ſpecimen of the poets genius, and well worth the reading.*] " Ammon brought the child to " this grotto, and committed him to the care of Nyſa, " daughter of Ariſtæus, who was appointed his tutor " and inſtructor; but Minerva was his guardian. Here

(1) The Ceraunian mountains were ſituated on the north ſide of the Euxine, and extended from the Tanais to the Caſpian ſea. *Hinc orti montes longo ſe jugo, & donec Rhipæis conjungantur, experrigunt; qui altera parte in Euxinum, Mæotida, & Tanaim, altera in Caſpium pelagus obverſi* CERAUNII *dicuntur.* Mela de Situ Orbis. Lib. 1. c. 20. Though little credit is to be given to this whole fable, yet if I could believe any part of it, it ſhould be this circumſtance of the Ceraunian mountains; for the poet might poſſibly have ſome notion, that Bacchus was of Scythian extraction.

(2) The jealouſy of Rhea ſeems to be copied from the jealouſy of Titæa wife of Uranus.

(3) This Nyſa I take to be the city of Bacchus mentioned by Strabo, that could never be found out twice by the ſame perſon. Ἐν δὲ τῇ Λιβύῃ Διονύσου πόλιν εἶναι, ταύτην δ' οὐκ ἐνδέχεσθαι δὶς τὸν αὐτὸν εὑρεῖν. Strabo. Lib. 7. p. 299.

" whilſt

" whilſt a boy, he grew famous for finding out the uſe " of wine, and the way of preſſing grapes, and drying " ſome for ſtore. When his fame began to ſpread, Rhea " his ſtepmother would have ſtoln away the boy; but " being diſappointed, in a rage left Ammon, and re- " turned to her brothers the Titans, and married Sa- " turn; whom, with the Titans, ſhe perſwaded to make " war upon Ammon; who was defeated in battle, and " by famine obliged to retreat to Crete, whilſt Saturn " ſeized the kingdom. Bacchus then levied ſouldiers, " (1) two hundred of which were bred up with him, as " companions; and confederating with the Libyans and " Amazons, commanded by Minerva, routed Saturn in " a great battle, and took the Titans priſoners; but in- " ſtead of putting them to death, generouſly pardoned " them; and they took up arms under him. Then pur- " ſuing the war with Saturn, he came to Zabirna a city " of Libya, where he ſlew the terrible monſter Campe. " Then leading his army on, he fought Saturn under the " walls of the city of Ammon, and forced him to fly; " but Saturn reſolving to deſtroy the palace, ſet the city " on (2) fire in the night, and eſcaped with Rhea. Af-

(1) This is borrowed from the hiſtory of Seſoſtris, whoſe father collected all the boys in Egypt, who were born on the ſame day with his ſon; and bred them up with him, to be his companions, and fellow warriours. Vid. Diodor. Lib. 1. p. 34.

(2) The Egyptian prieſts told Herodotus a ſtory ſomething like this. viz. " That Seſoſtris, returning from his conqueſts, was invited by his " brother to lodge in his houſe at Peluſium; but the brother ſet the houſe " on fire in the night, and Seſoſtris, with his wife and four children, hardly " eſcaped, with the loſs of two others, who periſhed in the flames." Herod. Lib 1. c. 107.

" terwards

"terwards taking Saturn and Rhea priſoners, he pardon-
"ed them; and Rhea loved him ever after as her own
"ſon; but Saturn's friendſhip was not to be truſted.
"About this time Saturn and Rhea had a ſon born to
"them, named Jupiter, on whom Bacchus conferred
"great honours. He then built a temple to his father
"Ammon, and ſet up an oracle. He conquered E-
"gypt, and made Jupiter king of it, though yet but a
"youth. He taught the Egyptians the uſe of wine, and
"in the barren countries, where vines would not grow,
"to make a (1) drink of barley, little inferiour to wine
"in ſtrength, taſte, or flavour. He is likewiſe ſaid to
"have returned by haſty marches from India, to the
"Mediterranean, and found the Titans paſſing over into
"Crete againſt Ammon. Jupiter levied forces in Egypt,
"and brought them to the aſſiſtance of Ammon; Bac-
"chus too, with Minerva, brought over their forces,
"when a battle was fought, wherein the Titans were all
"cut off to a man. When Ammon and Bacchus became
"immortal, and the Titans were utterly deſtroyed; Ju-
"piter obtained the empire of the world, none daring to
"be ſo impious as to diſpute it with him. This is what
"the Libyans related of the firſt Bacchus, ſon of Am-
"mon and Amalthea." If this was a report of the Li-
byans, I eaſily gueſs from whence they learnt it; and

(1) This ſeems to be robbing the Egyptian Bacchus of the honour of the invention, for other authors aſcribe it to Oſiris. Τέλος δὲ τὸν Ὄσιριν πᾶσαν τὴν οἰκουμένην ἐπελθόντα, τὸν κοινὸν βίον τοῖς ἡμερωτάτοις καρποῖς εὐεργετῆσαι· εἰ δὲ τὶς χώρα τὸ φυτὸν τῆς ἀμπέλου μὴ προσδέχοιτο, διδάξαι τὸ ἐκ τῆς Κριθῆς κατασκευαζόμενον Πόμα, λειπόμενον οὐ πολὺ τῆς περὶ τὸν Οἶνον εὐωδίας τε καὶ δυνάμεως. Diodor. Lib. 1. p. 17.

do

do not wonder that the Greeks and Africans were ſo well agreed about it. This wild and incoherent romance induſtriouſly avoids all mention of Oſiris, as if there had been no ſuch king in Egypt: and begins with the times of Saturn, and reconciles him to his deadly enemies the Titans. But the principal deſign ſeems to be, to make Bacchus the ſon of the Libyan Ammon; and an older deity than Jupiter. From whence the hiſtorian takes occaſion, though I think unneceſſarily, to infer that there muſt be more than one Bacchus, and one of them older than the Theban. "Some, (1) ſays he, affirm that there "were ſeveral Bacchus's, and amongſt other proofs, give "the Titan war for one; for as all are agreed, that Bac-"chus fought with Jupiter in this war, it would be ab-"ſurd, they ſay, to bring the Titan age down to the "time of Semele; and to make Cadmus the ſon of Age-"nor older than the heavenly gods." The inference may be very juſt; but I muſt beg leave to diſſent from him in the main point: for neither this, nor any other hiſtory, can perſwade me, that any Bacchus ever joyned with Jupiter againſt the Titans. Becauſe I take Jupiter to be at leaſt two generations younger than Bacchus.

(1) Ὑπὲρ ὧν τ πλείους Διονύσους γεγονέναι, σὺν ἄλλαις ἀποδείξεσι πειρῶνται φέρειν καὶ πὼ ἐκ τ Τιτανομαχίας. συμφωνεμένε γὰρ παρὰ πᾶσιν, ὅτι Διόνυσος τῷ Διὶ συνηγωνίσατο τὸν πρὸς τὺς Τιτᾶνας πόλεμον, ἀδαμῶς πρέπειν φασὶ τ τ Τιτάνων γενεὰν πθέναι μέχρι τὺς τ Σεμέλης χρόνυς, ἀλλὰ Κάδμον τὸν Ἀγήνορος ἀποφαίνεσθαι πρεσβύτερον ὄντα τῶν Ολυμπίων θεῶν. Diod. Lib. 3. p. 145.

To

Recapitulation of the hiſtory of Bacchus.

To draw into a clear view what has been ſaid of Bacchus, and to diveſt it of inconſiſtences, ſo frequent in fabulous hiſtory: we muſt firſt allow the precedence to the Indian Bacchus; for that I think is a point not to be conteſted. As to the Arabian, of whom we know ſo little, every reader muſt uſe his own judgment. Some may think that he came from Egypt, others that he was the ſame with the Indian; which laſt opinion I think moſt probable. By his being jointly worſhiped with Uranus he may be as old, and probably an older deity than him. Of all the other Bacchuſes Oſiris is undoubtedly the moſt ancient; and his age cannot be placed ſo high as the Titan empire. The (1) Egyptians feigned that he was the ſon of Saturn, as if they would make him equal to Jupiter; and the poet Thymœtes ſeems to have this in his eye, when he affirms that Bacchus appointed Jupiter ſon of Saturn to reign over Egypt: for by Jupiter he ſeems to me to mean Oſiris. The Greek poets thought themſelves privileged to create a Bacchus in any age, or country; but by examining their pedigrees, we ſhall find them all later than Oſiris, or at moſt the very ſame with him. Thus one is called the ſon of Jupiter and Proſerpine; another the ſon of Nilus; a third the ſon of Jupiter and Io, or of Jupiter and Ceres; theſe all may be reduced to one king of Egypt, and that king muſt be Oſiris. The ſon of Caprius alone, as

(1) Μετὰ δὲ ταῦτα τὸν Κρόνον ἄρξαι, τὴν γήμασθαι τὴν ἀδελφὴν Ρέαν, γεννῆσαι δὲ μὲν τινας τῶν μυθολόγων Οσιριν καὶ Ισιν, τὸν δὲ τοὺς πλείστους, Διὰ τὸ καὶ Ηφαν. Diodor. Lib. 1. pag. 13.

he

he is called by Tully, can be placed before him; and he, as we ſaid above, muſt be the Indian Bacchus, the conqueror of Aſia. The Theban Bacchus was born ſeveral ages after Oſiris, and at a time when hiſtory began to dawn, and poetical fictions to loſe their weight; therefore his age is determined by hiſtorical circumſtances. The Libyan Bacchus ſcarce deſerves to be mentioned, but on the account of his pretended father Ammon. The name of (1) Hammon, or Ammon, may be derived from Ham the ſon of Noah; but he can upon no account be reckoned a deity of greater antiquity, than the Thracian, or Grecian gods; becauſe he is ſaid to be contemporary with Saturn and Jupiter. Notwithſtanding this, the poet has ſo far ſucceeded in his deſign, as to gain belief with the credulous Greeks; and to impoſe upon the great (2) conqueror of the world, by making him appeal to the oracle, in order to be recogniſed the ſon of Ammon.

Bacchus compared with Noah.

In the fable of ſo ancient a deity as Bacchus, whoſe name too ſpread through all nations, we may naturally expect ſome alluſions to facts recorded by Moſes: and the uſe we make of them ſhould be to confirm the authority of the ſacred writings. Thus I think we may conclude, that the hiſtory of Noah is genuine, and ori-

(1) *Sed totum hoc ſubnixum eſt fundamento iſti, Jovem hunc Ammonem eſſe eundem ac Ham, ſive Cham, Noe filium; uti non ſemel diximus.* Voſſius De Idololatria. Lib. 1. c. 32.

(2) Vid. Plutarch. in Alexandro. Arrian. Exped. Alexand. Lib. 3. Quintus Curtius De Rebus Geſtis Alexandri. Lib. 4. c. 30.

ginal: that he (1) lived before, and after, the floud: that he was an husbandman, and taught the people agriculture: that he planted the vine, made wine, and was (2) overtaken by the power of it: since all these circumstances are transferred to Bacchus. And Bacchus, for aught I know, may be one of the best arguments to prove, that India and China were planted by Noah, and part of his family; an opinion strenuously maintained by some of the (1) moderns. Not that I would make him the same identical person with Noah, as others have done; because I suppose that he lived near a thousand years after the floud.

(1) It was a current opinion that Bacchus was twice born, and the allegorizers who took him for wine itself, accounted for it several ways; as that the leaf of the vine first shot out, then the grape; some thought that by the second birth was meant the custom of boiling the wine after it was made, to increase the strength and flavour. But others said, "The vine "with other fruits being destroyed in the floud of Deucalion, it sprung up "again after the floud; which is to be taken for the second appearance of "this god among men." Δὶς δ' αὐτοῦ τὴν γένεσιν ἐκ Διὸς Ἀραδεδόσθαι, διὰ τὸ δοκεῖν μετὰ τῶν ἄλλων, ἐν τῷ κατὰ τὸν Δευκαλίωνα κατακλύσμῳ φθαρῆναι καὶ τούτους τοὺς κάρπους, καὶ κατὰ τὴν ἐπομβρίαν πάλιν ἀναφυέντων, ὡσπερεὶ δευτέραν ἐπιφανείαν ταύτην ὑπάρξαι τοῦ θεοῦ παρ' ἀνθρώποις. Diodor. Lib. 3. p. 138. This is no forced, nor obscure, allusion to the general deluge, and the circumstances of Noah's life.

(2) Bacchus was represented, as overtaken with wine, in the publick processions of the Greeks, as appears from Athenæus. Οὐ καλῶς δὲ οἱ πλάττοντες [Bacchum] ἐπὶ τῆς ἁμάξης διὰ μέσης τῆς ἀγορᾶς οἰνομένον· ἐπιδείκνυνται γὰρ τοῖς θεαταῖς, ὅτι καὶ τῶν θεοῦ κρείττων ἐστὶν ὁ οἶνος. Deipnos. Lib. 10. p. 428.

(3) Goropius Becanus Indo Scythica. p. 523. Sir Walter Raleigh. Hist. Lib. 1. c. 7. §. 14. Webb's Essay to prove the Chinese the primitive language. Lond. 1669. p. 81, 82. Bayer Mus. Sinicum. Vol. 2. p. 299.

Tho'

Bacchus compared with Moſes.

Tho' the Iſraelites kept themſelves unmixt with the heathen for ſeveral ages, yet the Phenicians and Egyptians muſt in time grow acquainted with their hiſtory, and traditions; which they firſt appropriated to themſelves, and then communicated to the Greeks: and from hence came thoſe ſimilar events in the lives of Moſes and Bacchus. As that both were born in Egypt: were beautiful children: had two mothers: were expoſed upon the waters in an ark, or cheſt: both were pictured horned: Bacchus is called the Legiſlator: he paſſed through the Red Sea: one of the Bacchæ in Euripides, by ſtriking a rock with her Thyrſus, brought out water. Theſe, and more, the reader will find (1) collected to his hand; and, it is ſufficient to ſay, they are ſo many branches of truth made fables, by engrafting them on Pagan hiſtory.

Bacchus compared with Nimrod.

Bacchus has been thought to be Nimrod the mighty hunter in ſcripture. What, I ſuppoſe, gave riſe to the opinion, was Nimrod's forming a kingdom in the eaſt. But this kingdom does not ſeem to lye in the road of Bacchus's progreſs, or to have made any part of his Indian empire. When once the notion was ſtarted, criticks endeavoured to find proofs for it; and the Greek names of Bacchus are urged as plauſible reaſons. Thus

(1) Vide Voſſium De Idololatria. Lib. 1. c. 30.

(1) Νεβρώδης i. e. *Hinnulea pelle amictus*, is a common epithet given by the poets to Bacchus; and *Nebroth* is the Hebrew word for Nimrod, in Greek *Nebrodes*. Ζαγρεὺς is likewise another, answering to that of (2) *Mighty Hunter*. But these, I think, are not sufficient to outweigh the other opinion, that Nimrod was the same with Belus: unless they would make him both Belus and Bacchus.

Of the Rites of Bacchus.

The rites of Bacchus may be thought to contribute something towards illustrating his history; and therefore it may be expected that we should add a word or two upon that subject. The fable of his being drawn in a chariot by tygers, sufficiently indicates the country from whence he came: but what outward form of worship the Indians paid to him, is altogether unknown; unless we suppose that the Egyptian and Grecian rites were copied from them, which is not improbable. (3) "The second Bac-"chus, son of Jupiter and Io, daughter of Inachus, "reigned over Egypt, and instituted the mysteries, and "taught the manner of initiating." This king must be

(1) *Nomen alludit ad* Nimra, *Chaldæi Tigrim ita nominant. Inde Tigres, in curru Bacchi, & amictus e pelle tigridis. Alii ex nebride malunt, & Nebrodem Bacchum appellant.*

Νυκτέλιον, Νομίον, Νεβρώδια, Νεβριδόπεπλον. Anthol. Lib. 1: c. 38. Epig. 1.

Quasi vestitum pelle Hinnuli, ignari hoc ipsissimum esse Nimrodi nomen apud Græcos. Vide 70 *seniores, Josephum, & alios.* Bochart. Phaleg. Lib. 1. c. 1.

(2) *Quid quod in fabulis Bacchi nomen antiquissimum est* Ζαγρεὺς, *id est, Robustus Venator, quo epitheto Nimrodem sive Nebrodem insignit Moses.* Idem. Ibid.

(3) Τὸν δὲ δεύτερον [Dionysum] φασὶν ἐξ Ιοῦς τῆς Ινάχου Διὶ γενόμενον, βασιλεῦσαι μὲν τῆς Αιγύπτου, καταδεῖξαι δὲ τὰς τελετάς. Diodorus. Lib. 3. pag. 145.

Osiris,

Oſiris, nor are the Egyptian myſteries older than his reign: and of what kind they were at firſt, it will be difficult to find out. External pomps and proceſſions became in time neceſſary attendants on devotion; and every age, I preſume, added ſomething new to their ceremonies; eſpecially in a country wholly addicted to ſuperſtition, for that knows no bounds. To endeavour to explain all theſe, would be pretending to a ſkill like that of interpreting dreams; wherein the ideas are faintly retained, and generally confuſed, and incoherent. Some perhaps may allude to particular actions of his life; as the Orgia, and frantic manner of ſhouting and dancing, may denote either his victories, or the power and effects of wine: the Bacchides armed with javelins may repreſent the female warriours in his army; and the timbrels and cymbals his warlike muſic; all theſe might come at firſt from India, and were perhaps whimſical, but innocent. And even the obſcene rites of Bacchus, which (1) Melampus brought from Egypt into Greece, ſeem to be derived from that country; ſince we find the ſame (2) indecencies in religion ſtill practiſed among the modern Indians.

(1) Φαλλὸν τ' τῷ Διονύσῳ περιπόμπων Μελάμπους ὅτι ὁ ἀπηκριβώθη· καὶ ἀπὸ τότε μαθόντες ποιεῦσι τὰ ποιεῦσι Ἕλληνες. Herodot. Lib. 1. c. 49. Διὸ καὶ τὸς Ἕλληνας, ἐξ Αἰγύπτε παρειληφότας τὰ περὶ τὸς ὀργιασμὸς καὶ τὰς Διονυσιακὰς ἑορτὰς, τιμᾶν τοῦτο τὸ Μόριον ἐν τε τοῖς μυστηρίοις, καὶ ταῖς τοῦ Θεοῦ τότε τελεταῖς τε καὶ θυσίαις, ὀνομάζοντο αὐτὸ Φαλλόν. Diod. Lib. 1. p. 13.

(2) See Captain Hamilton's account of the god GOPALSAMI, worſhiped at Ganjam on the Coromandel coaſt toward the Ganges. *New Account of the Eaſt Indies. Vol.* 1. *p.* 332.

To

Of the names Dionysus, Iacchus, Bacchus.

To make our history of this god more compleat, we will bestow a sentence or two upon the different names under which he was worshiped. These amount to too great a (1) number, to be treated particularly: and therefore I shall confine myself to three only, and those of most common use, Dionysus, Iacchus, Bacchus: neither of these can be proved to be his true Indian, or Scythian, name; but all seem to be given him after he ceased to be mortal. The first, DIONYSUS, is that by which he was known to the oldest Greek poets, Homer and Hesiod; and the Arabians and Egyptians probably used a word not very different from this. It was the general opinion of the Greeks, as well as of other nations, that this name had relation to the (2) city, so often mentioned, which he built, or where he was born. The Indians are said to use the word (3) Δεῦνος, or *Deun* for a *King*; so that with them it signified the *King of Nysa*; but with the Arabians something more, if it is

(1) *Ogygia me Bacchum vocat,*
Osirin Ægyptus putat,
Mystæ Phacen nominant,
Dionyson Indi existimant,
Romana sacra Liberum,
Arabica gens Adoneum,
Lucanianus Pantheum. Auson. Epig. 29.
— *Bacchumque vocant, Bromiumque, Dyæumque,*
Ignigenam, Satumqne iterum, solumque Bimatrem.
Ovid. Met. Lib. 4.

(2) Ἐνταῦθα [Nysæ] δ' ὑπὸ νυμφῶν τραφέντα τὸν παῖδα προσαγορευθῆναι μὲν ἀπὸ πατρὸς, καὶ τόπου, Διόνυσον. Diodor. Lib. 3. p. 139.

(3) Οἱ δὲ Δεύνυσον· Επειδὴ βασιλεὺς ἐγένετο Νύσσης. Δεῦνον δὲ τὸν Βασιλέα λέγουσιν οἱ Ινδοὶ, ὡς Ιόβας. Etymol. Magnum.

derived

derived from their (1) *Du*, or *Dy*, *Nyſa*, i. e. *The Lord or*, *God*, *of Nyſa*: Thoſe who take Bacchus for Moſes, have another conceit, that (2) *Dy Nyſæ*, is the ſame as *Dy Sinai*, or *God of Sina*, by tranſpoſing the ſyllables; but this I think is ſtraining the parallel too far. Etymological proofs are ſeldom concluſive, unleſs where they come directly home to the point, and as it were command our aſſent. To give reaſons for the meaning of a name, drawn from ſome accident, or quality, couched under that word in another language, argues a lively imagination, but can have no great weight with the judicious. However when we conſider the high dignity of this god, I think we may without difficulty ſubſcribe to the opinion of ſome learned men, with regard to his name IACCHUS. This may poſſibly be the oldeſt, at leaſt the moſt ſacred, name; it being the word uſed in the (3) myſteries; and is ſaid never to be (4) applied to the Theban, but to the oldeſt Bacchus. IACH, according to the beſt criticks, as Selden, Voſſius, aud others, is the ſame as JAH, or *Jehovah*, the god of the Hebrews, which was ſometimes written (5) IAO: a deity pronounced by

(1) Vid. Pocock. Spec. Hiſt. Arab. p. 106.

(2) *Sina autem vel Syna, per metathefin fit Nyſa: inde* Διόνυσος, *hoc eſt Dominus Sinæ, vel Jehovah Sina.* Dickenſon. Delph. Phœnic. c. 10. p. 105.

(3) Καὶ πρόκα τι φωνῆς ἀκούειν, καὶ οἱ φανῆναι τὸν φωνὸν εἶναι τὸ μυστικὸν Ἴακχον. — καὶ τὸν φωνὴν ἧς ἀκούεις, ἐν ταύτῃ τῇ ὁρτῇ Ιακχάζουσι. Herodot. Lib. 8. c. 65.

(4) Αθηναίοι Διόνυσον τὸ Διὸς καὶ Κόρης σέβουσιν, ἄλλον τοῦτον Διόνυσον· καὶ ὁ Ἴακχος ὁ μυστικὸς τούτῳ τῷ Διονύσῳ, οὐχὶ τῷ Θηβαίῳ, ἐπάδεται. Arrian. Exp. Alex. Lib. 2. p. 43. Ed. Steph.

(5) Παρὰ δὲ τοῖς Ιουδαίοις Μώσῆν τὸ ΙΑΩ ὀνομαζόμενον θεὸν προσποιήσασθαι τοὺς νόμους αὐτῷ δοῦναι. Diodor. Lib. 1.

the

the (1) heathen oracle to be the greateſt of all the gods. And it is not improbable, that this was the name by which he was known to the ancient Indians; for they have preſerved the word to this day, only with a more guttural pronunciation: (2) KIACK in their language ſignifying *God*. BACCHUS, in the Æolic dialect, ſeems to be the ſame with IACCHUS; and therefore we may be excuſed from following ſome, otherwiſe very learned men, who bring it from a different root; as from (3) *Baccha*, ſignifying *Great*; or from (4) *Bar Chus*, becauſe, ſay they, Nimrod was the *Son of Chus*.

Whether any remains of Bacchus are left in India.

After ſo many thouſand years are paſt, ſince the time when we ſuppoſe Bacchus to have flouriſhed, it may be thought impoſſible to find any traces of him in India at preſent: eſpecially being deprived of all light from the ancients. His actions, as a man or king, may be ſuppoſed to be loſt and forgot; the particulars of his victories, the cities which he built, and the colonies that he planted, worn out of all knowledge: but the remembrance of him, as a deity, may poſſibly be preſerved to this time, ſince the Indians

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continue

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ſyllable FO ſeems not to be his Indian name, but given him by the Chineſe, perhaps on account of their firſt king *Fohi*. Nor was this his only name; for he was likewiſe called *Fwe Kyau*, *Fo Tſe*; and by the Chineſe themſelves, *She*, or *She Kya*, and by the (1) Japoneſe *Xaca*, or, *Sha Ka*. Whether *Kyau*, *She Kya*, or *Sha Ka*, may have any affinity with *Jah*, *Jao*, *Iach*, I leave to the readers judgment.

Maidaſhuren, or Bull-Giant, of Malabar.

The learned profeſſor (2) Bayer of Petersburg, ſays he was informed by the Daniſh miſſionaries at Tranquebar, "That the Indians of Malabar have "a tradition, that there formerly lived a giant called "*Maidaſhuren*, or the *Bull-Giant*, born at *Niſadaburam*, "near the mountain *Meru*: he wore bulls horns; was "fed with the fleſh of cows, and of other animals; was "often drunk with wine; and made war upon the gods. "He had for his companions, Eight *Pudam*, or gigantic "and malicious dæmons, of the family of Indian Shep-

(1) Vid. Kircher China Illuſtrata. Part. 3. p. 152, 153, &c.

(2) "*Indi Tamuli narrant*, MAIDASHUREN *fuiſſe aliquem, dictum a Maid-* "*ham & Aſuren, quaſi* TAURUM GIGANTEM, *(gigantes autem fingunt heroas* "*ſuos fuiſſe) in Niſadaburam urbe, haud longe a Meru monte natum, qui tau-* "*rina cornua geſtarit; carnibuſque paſtus, tum aliarum animantium, tum Vac-* "*carum; (quod in Indis ſummum ſcelus) & vino ad ebrietatem repleri ſolitus* "*diis bellum intulerit. Ceterum in comitatu habuiſſe octo Pudam, ſeu giganteos* "*& malitioſos dæmonas, ex familia Indicorum paſtorum, quos Kobaler, i. e.* "*Paſtores, vocant; curru vectum ab octonis Leonibus, aut leopardis, aut tigri-* "*dibus, aut elephantis.*" *Habetis Nyſam, ubi natum ferunt Bacchum etiam Græcorum aliqui: habetis Merum montem, unde Jovis* μηρὸς *Luciani agitatus jocis; habetis* κοβάλους *Bacchi, & cornua, & currum, & quicquid ad fabulam veteris Græciæ deſideretis. Nam de Amazonibus, ſeu bellicoſis viraginibus ad Gangem Indi nunc quoque multa prædicant.* Bayer Hiſt. Bactrian. pag. 2, 3.

"heards,

"heards, whom they call *Kobaler*, and he was drawn in "a chariot by eight Lions, Leopards, Tigers, or Ele-"phants." Here, ſays our author, "You have the city "of Nyſa, where Bacchus was born, and mount, Meros "where he was brought up; You have the (2) *Cobali* of "Bacchus, his horns, and his chariot, and whatever is "required to the ancient fable of the Greeks. For as to "the Amazons, the Indians near the Ganges are ſtill full "of their exploits." I deliver this fable as it is handed down to us; and recommend to the readers enquiry, Whether the remains of *Niſadaburam*, and *Meru*, may not be found in the cities (1) *Niſa* and *Niſchabour*, and *Marou*, or *Merou Erroud*; they ſeem to be ſituated in about 38 degrees of latitude, and in the ancient Bactria; the country from whence I ſuppoſe Bacchus to have ſet out. I will not take upon me to ſay, that this profane eating of the fleſh of cows, and other animals, is an argument of Bacchus's Tartarian, or Scythian, extraction; but cannot but obſerve that the Greeks had ſome notion of him under this character; for they had a Bacchus called (3) Ωμηςὴς, or an *Eater of Raw fleſh*, to whom human victims were ſacrificed. The antiquity of the fable cannot be determined; but it muſt be confeſſed, that it car-

(1) Κόβαλοι Δαίμονες εἶσί τινες σκληροὶ περὶ τὸν Διόνυσον. Απατεῶνες. Ariſtoph. Schol. in Plutum. v. 279. Κοβάλους. Εκ παραλλήλου Κοβάλους καὶ Πανούργους. Idem. in Batrach. v. 147.

(2) See Hiſt. of Gengizchan. Book. 4. c. 2.

(3) Τὸν Θεμιςοκλέα δεξιωσάμενος ἐκέλευσεν τῶν νεανίσκων κατάρξασθαι, καὶ καθιερῶσαι πάντας, Ωμηςῇ Διονύσῳ προσευξάμενον· οὕτω γὰρ ἅμα σωτηρίαν τε καὶ νίκην ἔσεσθαι τοῖς Ελλησιν. Plutarch. in Themiſtocle. Επι δὲ τοὺς ὑπὸ Θεμιςοκλέους σφαγιασθέντας Ωμηςῇ Διονύσῳ. Plutarch. in Pelopida. Καὶ λέγονται κατὰ τὸ λόγιον τοῦ μαντέως Ευφραντίδου Ωμηςῇ Διονύσῳ καθιερωθῆναι. Idem. in Ariſtide.

ries with it the genuine marks of the Grecian Bacchus; tho' he is repreſented in ſo hideous a form, that the picture ſeems to be drawn by an enemy. Upon the whole, I think we may conclude, that the worſhip of Bacchus did not prevail; nor did he probably ſignalize himſelf, in this part of India, any other ways than by his hoſtilities.

The Indian god Ram.

Let us ſee whether we can find more reſpectable footſteps of him in Moguliſtan. In the province of Becar, towards the Ganges, the Indians had a god called Ram, whoſe character agrees pretty well with that of Bacchus; (1) Kircher takes him to be Fo, or Sha ka, abovementioned. "RAM, ſays (2) Mr Thevenot, was a great King, "whoſe ſanctity, and good offices, have procured him a "more particular communion with God, than other "Saints have, and therefore they ſhew him much more "reverence." This tradition may prove, that he was at firſt a mortal; but the word RAM, or RAMAS with a Greek termination, ſeems to mean (3) *The moſt High*, or God himſelf: and was probably the ſame with their *Brahma*, the creatour of the univerſe. But this perhaps was a title, which the wiſer ſort of the modern Indians, who are more deiſts, than Idolaters, might think too great to be given to their god RAM.

(1) China Illuſtr. p. 152.
(2) Travels into the Indies. pag. 64.
(3) PAMAΣ. Ο ὕψιστος Θεός. Heſychius.

From

Samonifu, or Shakmonni.

From the Ganges let us proceed to the more eaſtern parts of India, and further. In Shen Si, one of the northern provinces of China, and which is ſaid to be the firſt that was inhabited; At a city called Kam ju, by others Campion, and, by M. Paul the Venetian (1) Campition; the (2) embaſſadors of Sha Rokh, ſon of Tamerlane, to the emperour of China, found in the year 1419, "A temple each ſide 500 cubits in length, and "in the middle an Idol, lying as it were aſleep, 50 feet "in length; ſo that the hands and feet were 9 feet long, "and the head 21 round; at his back, and over his head, "were others of a cubit, as if alive. The great one was "all over gilded, and had one hand under his head, the "other ſtretched down along his thigh: they called him "SAMONIFU, and run in crouds to bow before him." This I make no doubt was the Chineſe idol FO. Ramuſio, the collector of Travels, (3) ſays, "In Kampion "their temples are built like the churches at Venice, "large enough to hold four, or five, thouſand men; in "them are ſeen the ſtatues of a man and woman ſtretch-"ed on the ground, each fourty foot long, all of one "piece and gilded." Ramuſio differs a little from the former relation, and no wonder; ſince he wrote not upon his own knowledge, but upon the information of o-

(1) *Porro idola illa* [in Campitio] *ſunt formata, vel ex lapide, vel ex ligno, vel ex luto, deſuper deaurata. Inter hæc quædam ſunt tam magna, ut decem paſſus contineant longitudine, terræ ac ſi ſupini jacerent affixa: juxta quæ parva ſunt poſita idola, quæ majoribus reverentiam exhibere videantur.* Mar. Paulus Ven. Itiner. Lib. 1. c. 49.

(2) See Aſtley's Collection of Travels. 4°. Lond. 1747. Vol. 4. p. 624.

(3) Aſtley's Collection. Vol. 4. p. 639.

thers:

thers: but there can be no doubt, but he meant the ſame temple and idol; the woman being ſuperadded to the account. The before mentioned embaſſadours, in their road through Little Bukharia, took notice of the city Tarkan, or Turfan, (1) "Where is a great temple, with "a huge Idol in it, which the inhabitants, who are ido- "laters, ſay is the image of SHAKMONNI." This deſcription of the temples, and images, together with the likeneſs of the names, prove that both were dedicated to one, and the ſame, god. MONNI, or MONI, is an adſcititious term, that we can make nothing of: but FU ſeems to mean the ſame as FO, the great Indian idol; who, as we obſerved before, was called *She Kia*, or *Sha Ka*; from whence *Shack*, *Sha*, or *Sa*, as it might be differently pronounced by different people.

Kiackiack in the kingdom of Pegu.

Let us return from the north to the ſouthern country of India towards the ocean. Captain Hamilton, whoſe diligence and curioſity, in obſerving every thing remarkable in his travels, our traders would do well to imitate, (2) ſays, "That in the kingdon of Pegu, "there are two large temples near Syrian, ſo like one "another in ſtructure, that they ſeem to be built by one "model. One ſtands about ſix miles to the ſouthward, "called *Kiackiack*, or *The Gods of Gods*, temple. In it "is an image twenty yards long, lying in a ſleeping poſ- "ture, and by their tradition has lain in that poſture "6000 years. His doors and windows are always open,

(1) Aſtley's Collection. Vol. 4. p. 622.
(2) New Account of the Eaſt Indies. Vol. 2. c. 37. p. 57.

"and

"and every one has the liberty to ſee him; and when "he awakes, this world is to be annihilated." This is certainly the ſame idol with thoſe of Tarkan and Campion; their bulk and attitude prove as much. And the name *Kiack*, as we ſaid before, may poſſibly be the ſame as *Iach*; and that the ſame with *Shak*. The repetition of the ſyllables in Kiackiack brings to my mind the oldeſt name of Bacchus, or (1) Βακχέβαχχος; together with the repeated (2) vociferations in his myſteries; by which perhaps they meant to invoke him as the ſupreme deity, or God of Gods. As to the time of his ſleeping, it is indeed a longer term than the ancients allowed to Bacchus; for he is ſaid to have ſlept only (3) three years: but ſtories of this kind loſe nothing, and rather gain, by time and telling. I think however, that the fable of a god's ſleeping at all, was probably derived from India; and that, in the opinion of the natives, their idol was of the greateſt antiquity. And had they reckoned only 4000 years, inſtead of 6000, it might be thought a chronological argument in favour of Bacchus.

(1) *Sed nomen* Βακχέβακχος, *ut alia item quamplurima, alibi quam apud Orpheum non legas. Imitatus eſt eleganter in novanda ea dictione vetuſtiſſimam Bacchi appellationem* Βάκχεβακχος, *quam heroici metri lex non admittebat; ita Liberum patrem in ipſis Orgiis & myſteriis vocant.* Iſ. Caſaubon. De Poeſi Satyr. Græcorum. ΒΑΚΧΕΒΑΚΧΟΣ. Ο Διόνυσος οὕτως ἐκαλεῖτο ἐν ταῖς Θυσίαις. Heſychius.

(2) Ιακχ' ὦ Ἴακχε
Ιακχ' ὦ Ἴακχε. Ariſtophan. Ranæ. v. 318, 319.

(3) Ὃς παρὰ Περσεφόνης ἱερεῖον δόμοισιν ἰαύων
Κοιμίζει ΤΡΙΕΤΗΡΑ χρόνον Βακχήϊον ἀγγόν. Orph. Hymn. in Bacchum.

I cannot

Jagrenat, or Jagarnath.

I cannot take my leave of India, without taking notice of another deity, and one of very great antiquity; for he is reported to have come into that country three or four thouſand years ago. He is called Jagrenat, or (1) Jagarnath, from the place, where he has a magnificent temple built to him, on the Coromandel coaſt near the Ganges. This temple, or Pagod, is of a very ſingular ſtructure, tho' few travellers have thought it worth their notice. Monſieur (2) Tavernier, by his account, ſeems to have been admitted into it; and ſays, it is the moſt conſiderable idolatrous temple in all India; that it is filled with a multitude of ſtatues, and monſtrous images; and has particularly one chief idol placed on an altar, who is called *Reſora*; but he gives no deſcription of the building. Our countryman Captain Hamilton, who could not gain admittance, tho' he offered money, has obliged us with a draught of the outward form of the temple, and a ſhort account of the chief idol within. "The Temple, (3) ſays he, is built in the ſhape of "a Canary Pipe ſet on end, about 40 or 50 yards high; "about the middle of it is an image of an Ox cut in "one entire ſtone, bigger than a live one. He looks to-"wards the South Eaſt, and his hinder parts are fixed in "the wall. The fabric is crowned with a top about the "ſame diameter that it is in the middle, and the temple

(1) Vid. Kircher China Illuſt. Par. 3. p. 160.
(2) See His Travels in India. Book 3. c. 9.
(3) New Account of the Eaſt Indies. Cap. 31. pag. 387. Where the reader may ſee a rude draught of the temple exhibited on a copper plate.

"being

"being exactly round, makes no contemptible figure in "architecture." Whether the form of the temple, which is not unlike the (1) Congius of Veſpaſian at Rome, was to repreſent that of a veſſel uſed for preſerving wine, I ſhall not judge: nor whether the Ox was deſigned for a ſymbol of agriculture: both were inventions of Bacchus. The rites performed to the idol by his devotees agree with thoſe of the ancient Bacchanals. For the ſame author (2) ſays. "I ſtaid there one day and two nights, "and my lodgings were in a houſe very near the Pagod. "The nights were ſpent in beating on Tabors and braſs "Cymbals, with ſongs of praiſes on Jagarenat; who is "only a ſtone god, not carved into any figure, but an "irregular pyramidal black ſtone about 4 or 500^{lb} weight, "with two rich diamonds placed near the top to repre- "ſent eyes; and a noſe and mouth painted with vermi- "lion." This information he received from one of his ſervants a gentow, ſent to the temple for that purpoſe; and it agrees with the account of Tavernier; only the latter ſays it was of black ſandal wood. One may ſuſpect, that this was the ſame deity, which the Arabians worſhiped under the form of a (3) Square Stone; and by which ſome have thought that they meant their god Bacchus. As Jagarnat ſeems to me to be one of the oldeſt idols of India, and his temple perhaps the moſt ancient heathen ſtructure now ſubſiſting: our mercantile gentlemen I hope will excuſe me, if I wiſh that amidſt their

(1) See Mr Greaves Of the Roman Denarius. 1647. Pag. 88.

(2) New Account &c. Cap. 31. p. 387.

(3) Ἀραβίοι σέβουσι μὲν, ὕπτια δὲ οὐκ οἶδα· τὸ δὲ ἄγαλμα ὃ εἶδον Λίθος ἦν Τετράγωνος. Max. Tyr. Diſſ. 38.

weightier concerns of gain and commerce, they would ſo far favour the cauſe of learning, as to procure a few informations concerning this deity. I dont mean from the traditions of the vulgar, but from the books of the Bramins; to which I ſuppoſe they may now have an eaſy acceſs, ſince we have gained ſo good a footing in that part of India.

Why Hercules is joined with Bacchus.

I join the hiſtory of Hercules to that of Bacchus, becauſe both ſeem to be exotic heroes; and neither of them was of the firſt claſs of gods in Greece; tho' otherwiſe of the greateſt eminence. Other nations, beſides the Greeks, aſſerted their right to Hercules, as well as Bacchus. He was worſhiped by the Phenicians at Tyre; tho' how the Tyrians came to the knowledge of him cannot now be diſcovered. Nor can the Egyptians give a better account how they came by him. The Libyans are ſaid to have had ſome knowledge of him, and perhaps had as good a right to him, as any of the former, and no better. All related fables of him without time, or order; and the moſt we can gather from them is, that, from whence ſoever he came, he was a perſon of unparallel'd ſtrength and courage. His firſt actions ſeem to have been performed in India; and all the light we can expect in his caſe, muſt come from the hiſtory of Alexander. (1) Strabo, following Eratoſthenes, thought theſe exploits of Bacchus and Hercules were fictions of the Macedonians, to do honour to their king:

(1) Πάντες μὲν γὰρ οἱ περὶ Αλέξανδρον τὸ θαυμαστὸν ἀντὶ τ' ἀληθοῦς ἀποδέχονται μᾶλλον. Strabo. Lib. 15. pag. 698.

but

but ſurely there muſt have been ſome grounds for the report of their expeditions into India; for no reaſon can be aſſigned, why theſe two gods, rather than any other, ſhould be pitched upon to flatter Alexander. (1) Megaſthenes, who lived nearer to the time of Alexander, and was upon the ſpot, had the beſt opportunity of enquiring into the truth of the reports; and he always acknowledged them to be true hiſtory.

Of the time of Hercules.

The time of Hercules is as much unknown, as that of Bacchus. Conſidered as a Greek, he was one of the youngeſt of the gods; being the reputed ſon of Alcmena, wife of Amphitryon king of Thebes. Here we muſt have recourſe to a new æra, viz. The Deſtruction of Troy; which may be placed in round numbers 1200 years before Chriſt. The actions aſcribed to the Grecian Hercules, as his ſacking Troy in the reign of Laomedon, and his expedition with the Argonauts, can ſcarce give him ſo much as fifty years before that epoch. And yet (2) Herodotus ſays, "That from Hercules ſon of Alc-"mena to his own time were 900 years." This will make him an hundred years older, and place him by our reckoning 1350 years before Chriſt. Be this as it will, it is certain that there muſt have been another Hercules, much older than this Theban. (3) Arrian ſays, "Her-

(1) Καὶ τὰ περὶ Ηρακλέους δὲ καὶ Διονύσου Μεγασθένης μὲν μετ' ὀλίγων πιστὰ ἡγεῖται· τοῦ δ' ἄλλων οἱ πλείους, ὧν ἐστὶ καὶ Ερατοσθένης, ἄπιστα καὶ μυθώδη, καθάπερ καὶ τὰ παρὰ τοῖς Ελλησιν. Strab. L. 15. p. 687.

(2) Ηρακλέϊ δὲ τῷ Αλκμήνης κατὰ Εἰνακόσια ἔτεα ἐς ἐμέ. Herod. Lib. 2. c. 145.

(3) Ἔστι γὰρ ἐν Τύρῳ ἱερὸν Ηρακλέους παλαιότητα οὐ μνήμη ἀνθρωπίνη διασώζεται, οὐ τοῦ Αργείου Ηρακλέους, τοῦ τῆς Αλκμήνης· πολλαῖς γὰρ γενεαῖς πρότερον τιμᾶται ἐν Τύρῳ Ηρακλῆς. Arrian. Exp. Alexandri. Lib. 2. p. 43. Ed. Steph.

"cules was worſhiped at Tyre, many ages before the ſon "of Alcmena," which we have no reaſon to queſtion: but the account of the Tyrians themſelves is altogether incredible. (1) They affirmed that the temple of Hercu- "les was as old as their city, which was built 2300 "years before the time of Herodotus;" ſuch was the vanity of the Tyrians! In Egypt the prieſts informed Herodotus, that (2) "Hercules was admitted into the number of "the Twelve Gods 17,000 years before the reign of "Amaſis." Theſe, reduced to luni-ſolar years, may make about 1417, and with the reign of Amaſis 1987. "The "Egyptians, ſays (3) Diodorus, affirmed that Hercules "ſon of Alcmena, was born 10,000 years after the older "Hercules;" theſe, by the ſame reduction, amount to about 833, and with the time, which I have allowed him, or 1250 before Chriſt, will make 2083. I lay no great ſtreſs upon the Egyptian chronology, nor indeed upon the Greek, before the Trojan æra: but theſe are the only helps we have, and we muſt be content with them. All I think that we can conclude from hence is, that the Egyptians received Hercules, as a deity, about 2000 years, or more, before the Chriſtian æra; which, as we obſerved, was about the reign of Oſiris. And tho' I affirm not, that he, or Bacchus, lived ſo late as the age of Oſiris; yet I think this was the time when both

(1) Εφασιν δὲ, ἅμα Τύρῳ οἰκιζομένῃ καὶ τὸ ἱρὸν τὸ τοῦ θεοῦ ἱδρυνθῆναι· εἶναι δ' ἕτερα ἀφ' οὗ Τύριον οἰκέουσι Τειπόσια καὶ Διχίλια. Herodot. Lib. 2. c. 44.

(2) Ἀλλά τις ἀρχαῖος ὢν θεὸς Αἰγυπτίοισι Ἡρακλέης· ὡς δὲ αὐτοὶ λέγουσι, ἕπτα καὶ Ἑπτακισχίλια καὶ Μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεί τε ἐκ τῶν Ὀκτὼ θεῶν οἱ Δυώδεκα ἐγένοντο, τῶν Ἡρακλέα ἕνα νομίζουσι. Idem. c. 43.

(3) Τὸν δὲ ἐξ Ἀλκμήνης γενόμενον, ὕστερον πλείοσιν ἔτεσιν ἢ Μυρίοις, Ἀλκαῖον ἐκ γενετῆς καλούμενον, ὕστερον Ἡρακλέα μετονομασθῆναι. Diodor. Lib. 1. pag. 14.

were

were admitted into the number of the gods of Egypt. Oſiris with the counſel of Thoth, gave the Egyptians laws, both ſacred and civil. By Thoth, the ancients always underſtood Mercury; or a perſon of the ſame character; a man of letters, ſkilled in the arts of modelling a government. From this time, and no higher, whatever they pretended afterwards, the Egyptians kept a ſort of reckoning of times: and it is evident to me, that all their hiſtory muſt be later than the age of Jupiter and the Titans.

Hercules and Bacchus not cotemporaries.

Some modern (1) authors, who take Bacchus for Moſes, Hercules for Joſhua, and India for the land of Canaan, alledge that theſe two gods were cotemporaries, and confederates in the invaſion of India; but I can ſee no foundation for ſuch an opinion: eſpecially if we believe the report of the (2) Indians themſelves, that "Bacchus was fifteen generations older than Hercu-"les." We muſt, it is true, look for the firſt Hercules, as well as Bacchus, in India; and tho' the expeditions of both are mentioned together by authors, when they ſpeak of India; yet they dont mean that they were performed at the ſame time, but rather the contrary.

(1) *Ratum igitur fixumque maneat, antiquos olim Bacchi & Herculis, Moſen & Joſuam, Indorum vero nomine, Arabes & Cananæos intellexiſſe.* Dickenſon Delphi Phœniciz. p. 40. Vide etiam Voſſ. de Idol. Lib. 1. c. 27. *Hercules ille Ægyptius: qui Poſſevino teſte, ad annos circiter mille ducentos ante Alexandrum, quod Joſuæ temporibus apte convenit, Baccho commilitonem ſe dedit, & una cum illo ad Nyſam montem comparuit.* Delph. Phœnic. p. 37.

(2) Πρεσβύτερον τε Διόνυσον Ηρακλέους Δέκα καὶ Πέντε γενεῆσιν Ινδοὶ λέγουσιν. Arrian. Indic. p. 175.

Bacchus

Hercules not ſo great a god as Bacchus.

Bacchus has likewiſe the advantage in point of character, as well as of antiquity: for we may obſerve that ſtrength and valour are the chief attributes of Hercules; but beneficence is more peculiarly that of Bacchus, which makes him ſuperiour to the other. Alexander in his ſpeech to his army, calls "(1) Bacchus a "god of higher rank than Hercules:" and though this ſpeech was probably made for him by the hiſtorian, yet we may believe that he ſpeaks the ſentiments of Alexander; who aſſumed the character of Bacchus, rather than that of Hercules. Beſides Hercules was thought, to have entered only the (2) weſtern borders of India, whilſt Bacchus is ſaid to have reigned over the whole country. Therefore we may ſafely conclude, that Hercules's conqueſts were not performed at the ſame time, nor were in any degree comparable to thoſe of Bacchus. The reaſon of this might be the different ſtate of things, after Bacchus came into India. He had no more to do, than to overrun a wide country, thinly inhabited, and to ſubdue a rude, and unconnected, people: but the regulations, made by him afterwards, rendered the enterprize of Hercules much more difficult.

(1) Οὐ μὲν δὴ ὅδε Διονύσου, ἀκρεστέρᾳ τότε θεοῦ ἢ καθ' Ηρακλέα, ὀλίγοι πόνοι. Arrian. Exp. Alex. Lib. 5. p. 120.

(2) Περὶ ᾗ Ηρακλέους οἱ μὲν ὅτι τ' ἀναντία μόνον μέχει τ' ἑσπερίων περάτων ἱσορῶσιν, οἱ δ' ἐφ' ἑκάτερα. Strabo. Lib. 15. p. 687.

Arrian

Hercules worſhiped in India.

Arrian (1) ſays, "There were "many reports of Alexander's ex- "pedition into India, and of Bac- "chus before him, invading and conquering the Indians; "but not much ſaid of Hercules." However he muſt have performed ſomething very conſiderable, and worthy of notice, to make himſelf remembered ſo long in that country. The Indians believed him to be a native of India; and as ſuch he was worſhiped by the (2) Suraſenians. He is (3) ſaid to have had many ſons, and only one daughter called Pandæa, to whom he bequeathed a large territory in India, denominated from her Pandæa; together with elephants, and a great army of horſe and foot. This was probably a tradition of the Pandæans; though we are not bound to believe, that they deſcended from Hercules; nor that Hercules had ſuch a daughter. The (4) Sibæ, an Indian nation, were reported to be the deſcendants of thoſe, who aſſiſted Hercules at the

(1) Αλλὰ καὶ Αλέξανδρον γὰρ στρατεῦσαι ἐπὶ Ινδοὺς μοῦνον· καὶ πρὸ Αλεξάνδρου, Διονύσου περὶ πολλὸς λόγος κατέχει, ὡς καὶ τούτου στρατεύσαντος ἐς Ινδοὺς, καὶ καταστρεψαμένου Ινδοὺς, Ηρακλέους δὲ πέρι οὐ πολλός. Arrian. Hiſt. Ind.

(2) Ηρακλέα δὲ ὅντινα ἐς Ινδοὺς ἀφικέσθαι λόγος κατέχει, παρ' αὐτοῖσιν Ινδοῖσι γηγενέα λέγεσθαι· τοῦτον τὸν Ηρακλέα μάλιστα πρὸς Σουρασηνῶν γεραίρεσθαι Ινδικοῦ ἔθνεος. Idem.

(3) Καὶ τούτῳ [Herculi] ἄρσενας μὲν παῖδας πολλοὺς κάρτα γενέσθαι ἐν τῇ Ινδῶν γῇ, θυγατέρα δὲ μουνογενέην· οὔνομα δὲ εἶναι τῇ παιδὶ Πανδαίην· καὶ τὴν χώρην ἵνα τε ἐγένετο, καὶ ἧς τινος ἐπέτρεψεν αὐτὴν ἄρχειν Ηρακλέης, Πανδαίην, τῆς παιδὸς ἐπώνυμον. κλ. Arrian. Indic. p. 175. *Ab iis gens Pandæ, ſola Indorum regnata fœminis. Unam Herculi ſexus ejus genitam ferunt, ob idqne gratiorem præcipuo regno donatam.* Plin. Nat. Hiſt. Lib. 6. c. 20.

(4) Προῆγεν ἐπὶ τοὺς ὀνομαζόμενους Σίβας· τούτους δὲ φασὶν ἀπογόνους εἶναι τῶν μεθ' Ηρακλέους ἐπὶ τὴν Αὔρνον πέτραν στρατευσάντων. Diodor. Lib. 17. pag. 613.

attack

attack of the rock (1) Aornus, which he thrice attempted, but could not force, tho' Alexander took it afterwards at once: some Indians likewise affirmed, that the (2) older Hercules was clad in the same manner as the Theban; I suppose equipt with club, lionskin, bow, and arrows. This last might be a fiction of the Greeks, to support the story of their Theban god; and the attack at Aornus, another to flatter their king: but still there must have been a general belief, that Hercules had something to do in those parts, otherwise such fictions could not be swallowed.

The Egyptian Hercules.

Herodotus (3) says, "The Egyptians "had three orders of deities. The first "consisted of Eight Gods, of which "number was Pan the oldest of all. The Second con-"sisted of Twelve, of which number was Hercules. "The Third, of those who were born of the Twelve, of "which number was Bacchus." This is but a lame, and unsatisfactory, account of their gods; and looks as if they meant to make the whole a mystery, as they did almost every thing else. If these differed in dignity according to the order of time, Bacchus seems to be degraded; for by other Egyptian accounts, he was both

(5) Ἄορνον δέ τινα πέτραν, ἧς τὰς ῥίζας ὁ Ινδὸς ὑπορρεῖ πλησίον τῶν πηγῶν, Αλεξάνδρου κατὰ μίαν προσβολὴν σεμνύνοντες, ἔφασαν τὸν Ηρακλέα τρὶς μὲν προσβαλεῖν τῇ πέτρᾳ ταύτῃ, τρὶς δ' ἀποκρουσθῆναι. Strabo. Lib. 15. pag. 688.

(2) Τὴν σκευὴν δὲ οὗτος ὁ Ηρακλέης ἥντινα ἐφόρεε, Μεγασθένης λέγει, ὅτι ὁμοίην τῷ Θηβαίῳ Ηρακλεῖ, ὡς αὐτοὶ Ινδοὶ ἀπογέονται. Arrian. Indic. p. 174.

(3) Παρ' Αιγυπτίοισι δὲ Πὰν μὲν ἀρχαιότατος, καὶ τῶν Ὄκτω Πρώτων λεγομένων θεῶν εἶναι; Ηρακλῆς δὲ, τῶν Δευτέρων, τῶν Δυώδεκα λεγομένων· Διόνυσον δὲ τῶν Τρίτων, οἱ ἐκ τῶν Δυώδεκα θεῶν ἐγένοντο. Herodot. Lib. 2. c. 145.

contem-

contemporary, and ſuperiour, to (1) Pan; who is ſaid to have fought under Oſiris. To find out who theſe firſt (2) Eight Gods were, is above my capacity; unleſs I may be permitted to call them the *Pudam*, *Kobaler*, or *Indian Shepheards*, before mentioned; of whom Pan might be one, Silenus another, the Fauns and Satyrs making up the number Eight: for theſe were gods of the fields and woods, and all ſaid to be compa-

(1) Παραλαβεῖν [Oſiridem] δ' ἐπὶ τ στρατείαν τ Πᾶνα, ἀμφιεσθέντα ὑπὸ τ Αἰγυπτίων πμώμενον. Diodor. Lib. 1. p. 11.

(2) The learned profeſſor Jablonſki endeavoured to gain ſome light in this matter from an inſcription quoted by *Theon*, in his treatiſe *De Muſica*. *Extat eam in rem, locus obſervatione noſtra non indignus apud Theonem de Muſica. Cap.* 49. Ἐν ᾧ Αἰγυπτιακῇ, φησὶν Εὔανδρος, ἐυρεῖσθαι γραφὴν βασιλέως Κρόνου, καὶ βασιλίσσης Ρέας.

ΠΡΕΣΒΥΤΑΤΟΣ ΒΑΣΙΛΕΥΣ ΠΑΝΤΩΝ ΟΣΙΡΙΣ ΘΕΟΙΣ ΑΘΑΝΑΤΟΙΣ
ΠΝΕΥΜΑΤΙ ΚΑΙ ΟΥΡΑΝΩ ΗΛΙΩ ΚΑΙ ΣΕΛΗΝΗ ΚΑΙ ΓΗ ΚΑΙ ΝΥΚΤΙ
ΚΑΙ ΕΜΗΡΑΙ ΚΑΙ ΠΑΤΡΙ ΤΩΝ ΟΝΤΩΝ ΚΑΙ ΕΣΟΜΕΝΩΝ ΕΡΩΤΙ
ΜΝΗΜΕΙΑ ΤΗΣ ΑΥΤΟΥ ΑΡΕΤΗΣ ΒΙΟΥ ΣΥΝΤΑΞΕΩΣ

He is not ſo ſanguine as to pronounce it genuine, or ſo old as it pretends to be, i. e. Of the times of Oſiris, Saturn, and Rhea; but thinks it was formed upon the moſt ancient theology of the Egyptians, becauſe the Eight primary Gods are here mentioned. *Id tamea ex priſca & genuina antiquorum Ægyptiorum Theologia omnino petitum eſt, quod in hac inſcriptione Octo memorentur Primarii Ægyptiorum Dii.* Pantheum Ægypt. Vol. 1. p. 18. It is true that Eight gods are here mentioned, *Spirit, Heaven, Sun, Moon, Earth, Night, Day, and Love, the father of all things that are, or ſhall be.* But then I aſk, Which of theſe is Pan? For Herodotus by Pan, Hercules, Bacchus, ſeems to mean real perſonages, and not theſe ideal Divinities. The learned Abbe Banier, Mythol. Book 2. c. 3. thought he had found them in Diodorus, Ων ἐνίους καὶ βασιλεῖς γενέσθαι φησὶ τ Αἰγυπτίων, μεθερμηνευομένων δ' αὐτῶν, πάντας μὲν ὁμωνύμους ὑπάρχειν τοῖς οὐρανίοις, πάντας δ' ἰδίαν ἐχθκέναι, φροσηγορίας

Ἥλιον, Κρόνον, Ρέαν, Δία, Ἥραν, Ἥφαιστον, Ἑστίαν, Ἑρμῆν. Diod. Lib. 1. p. 8.
Solem, Saturnum, Rheam, Jovem, Junonem, Vulcanum, Veſtam, Mercurium.

But here the ſame difficulty occurs, as before; Pan being omitted in this liſt.

nions of Bacchus. I am as much at a loſs about the Second order, and believe it was feigned by the prieſts, that they might not ſeem ignorant of any thing. Every one has heard of the Twelve Great Gods of the Greeks, and I ſuppoſe the Egyptians might learn the ſame from Herodotus; but we know that Hercules was not one of that number. And therefore I think theſe Twelve Gods muſt remain as much a myſtery, as the other: and as to thoſe who came from the Twelve, they might be numberleſs, for any thing we know to the contrary.

Hercules probably a Scythian.

It appears clearly to me, that all the exploits of the true Hercules were performed in India: and that the Indians had no other reaſon for making him a native of their country, than that he was worſhiped there; for this was a piece of reſpect commonly paid to all gods and heroes, tho' they came from ever ſo far countries. Arrian, a very judicious hiſtorian, (1) ſays that "Hercules who conquered India, was in his opinion, neither "a Theban, nor Egyptian, nor Tyrian; but ſome great "king, whoſe dominions lay not far from India." And this confirms me in my opinion, that he was neither more, nor leſs, than a Scythian. To paſs over the other northern feats aſcribed to him by the Greeks: as his journey to the Hyperboreans; his releaſing Prometheus on mount Caucaſus; and his wars with the Amazons; the oldeſt fable, I believe, in which he is concerned, is

(1) Ει δὲ τῳ πιστὰ ταῦτα, ἄλλος ἂν οὗτος Ηρακλέης εἴη, οὐχ ὁ Θηβαῖος, ἢ ὁ Τύριος οὗτος, ἢ ὁ Αιγύπτιος, ἤ τις καὶ κατὰ τὴν ἄνω χώρην οὐ πόῤῥω τῆς Ινδῶν γῆς ὠκισμένην μέγας βασιλεύς. Arrian. Hiſt. Ind. p. 172. Ed. Steph.

that

that of the female monſter mentioned by (1) Herodotus; who predicted, that ſhe ſhould have three ſons at a birth by Hercules; the youngeſt of which, called Scythes, gave name to the whole country. Time has not yet worn out all remains of this fable among the eaſtern Scythians; for we find it revived with ſome little variation, in the (2) ſtory of Alancoua; who conceived by an unknown power, and foretold that ſhe ſhould be delivered of three ſons at a birth; one of which proved to be *Buzengir the Juſt*, anceſtor of Gengizchan.

India the primitive ſource of Idolatry.

In the hiſtory of theſe two deities, we diſcover the moſt ancient traces of idolatry, and in a country very remote from Syria or Egypt, commonly reputed the two great nurſeries of it. By idolatry I mean only that ſpecies of it, which conſiſted in paying divine honours to dead perſons. When, or where, this depravation of religion began, is uncertain: but, I think, it could not commence before the floud; for as bad as the world then was, no tokens of it appear in ſcripture. It is commonly thought to have ſucceeded the worſhip of the ſun, moon, ſtars, rivers, mountains, &c. and yet it may be queſtioned whether theſe were not at firſt worſhiped, from being thought the manſions of deceaſed heroes. The diſpute about the antiquity of Hero Worſhip, as far as it can be made out from the Greek hiſtorians, ſeems to lye chiefly between the Aſſyrians and Egyptians; that

(1) Herodotus. Lib. IV. c. 9, 10.

(2) See Hiſt. of Gengizchan. c. 1. Abulghazi's Hiſt. of Turks and Tartars. Par. 2. c. 15.

is, whether Belus, or Oſiris, was the more ancient deity of the two. For tho' Uranus and Saturn, conſidered as men, might live before either of them; yet the right of Belus, or Jupiter, if I may ſo call him, ſeems to be determined by clearer marks of time, than that of Oſiris, or any other. When his divinity was once eſtabliſhed; it was in a manner neceſſary, and certainly not difficult, to bring his deſcent from other gods, and the deſcent of other gods from him. This abſurd impiety overflowed both the eaſtern and weſtern world, many ages before the coming of our Saviour; and in a nation, whoſe records go beyond all others, is certainly not above ſeventeen hundred years ſtanding; I mean, when the worſhip of (1) Fo was brought into China from India. The (2) Indians had always the name of a moſt religious people among the Chineſe; and the ancient Greeks had the ſame opinion of the Egyptians; upon account of their numberleſs deities, and religious rites; which, for want of a competent knowledge of other countries, they concluded were the proper growth of Egypt. But they all ſeem to me to be derived at firſt from another ſource: nor am I unſupported by the ancients in this conjecture. For if we may believe (3) Plutarch, "Phylarchus held that

(1) *Ante invectam cum idolo* FOE *ex India ſuperſtitionem, nullum vanorum deorum ſimulachrum, ſtatuam nullam in Sinis extitiſſe.* Couplet Procem. in Scient. Scinicam. p. 78.

(2) *The Chineſe have no ſciences, and their religion, and moſt of their laws, are derived from the Indians; nay they are of opinion, that the Indians taught them the worſhip of idols, and conſider them as a very religious nation.* Mr. Renaudot's Account of India and China by Two Mohammedan Travellers in the Ninth century. Lond. 1733. p. 36.

(3) Οὐδὲ Φυλάρχου μὴ καταφρονεῖν, χάφοντος ὅτι θεῶν εἰς Αἴγυπτον ἐξ Ινδῶν ἥγαγε δύω βῦς, ὧν μὲν Ἄπις ὄνομα, τὸν δὲ Ὄσιριν. De Iſide & Oſiride.

"Bacchus

"Bacchus firſt brought into Egypt the gods Apis and "Oſiris from India." Since the diſcoveries of modern travellers, we meet with deſcriptions of the (1) Indian temples; ſome of which are built after the manner of the Egyptian architecture, with galleries, and flat roofs, ſupported by colonnades. And as to the worſhip performed there; I believe there is ſcarce any ſuperſtition of the ancient Egyptians, but what may be matched, and is ſtill kept up in India. Such are the monſtrous images of their deities; the worſhip of the Cow, or Ox; the veneration paid to other brute animals, as dogs, cats, Sphinxes or monkeys, birds, and fiſhes; cuſtoms ſtill prevalent among the idolaters, in ſome, one or other, parts of India. Therefore, with ſubmiſſion to better judgments, I take India to be the primitive ſeat of idolatry; and Bacchus to be the firſt Hero God mentioned in hiſtory.

The primitive ſtate of Nature, and Nations.

As we have ſuppoſed our two heroes to live in times of the moſt obſcure antiquity: it may in ſome meaſure ſerve to illuſtrate their hiſtory, if we take a ſhort ſurvey of the ſtate of nature, and nations, in the primitive ages. Here it will be neceſſary to go back to that ever memorable epoch of the Deluge; a fact, of which all nations preſerved the remembrance. It it not to be expected, that at this diſtance all nations ſhould agree in the time, or particular circumſtances, of it; it is ſufficient, that they retained the ge-

(1) See Mr Thevenot of the Pagods of Elora. Travels. Par. 3. c. 44. Tavernier's Travels. Book 1. c. 18. *Lettres Edifiantes &c.* tranſlated by Mr Lockman. Vol. 1. p. 456, 457.

neral

neral tradition. The Chaldeans, Egyptians, and Phenicians, preſerved it, as we learn from their hiſtorians, Beroſus, Hieronymus, and Mnaſeas, quoted by (1) Joſephus: and the Chineſe, by the accounts of modern (3) travellers, were acquainted with it. The deluges of the Greeks atteſt the ſame; and the tradition ſeems to have come to them from the north: Ogyges was an aboriginal, and Deucalion a Scythian. The Bramines of Perſia and India had it recorded in their (3) books: "That about 21,000 years ago the ſea overwhelmed and "drowned the whole earth, except one great hill, far to "the northward, called Bindd," I will not pretend to reconcile this account to any chronology; but only mention it to ſhew, that in the opinion of thoſe ſages the human ſpecies was preſerved in the north, and from

(1) Vid. Joſeph. Antiq. Lib. c. 3.

(2) Vid. Martinii Hiſt. Sinic. Lib. 1. pag. 3, 26.

(3) "I ſhall here give you out of one of their [Bramins] own books, "what they tell us of a great floud that formerly happened. They ſay that "about 21,000 years ago the ſea overwhelmed, and drowned the whole "earth, except one great hill, far to the northward, called Bindd. And "that there fled thither only one woman, and ſeven men; the names of "whom were Dehoolah, Sunnak, Sunnaud, Trilleck, Sannotah, Cuppy-"loſhaw, Suraſchah, and Burroopung: theſe underſtanding out of their "books that ſuch a floud would come, and was then actually coming, "prepared againſt the ſame, and repaired thither; to which place alſo went "two of all ſorts of creatures, Herbs, Trees, Graſſes, and every thing "that had life, to the number of 1,800,000 living ſouls. This floud, ſay "they, laſted 120 years, 5 months and 5 days: after which time all thoſe "creatures, that were thus preſerved, deſcended down again, and re-"pleniſhed the earth: but as for the ſeven men, and one woman, only "one of them came down with her, and lived at the foot of the moun-"tain; the other ſix turned *Fuchees*, or holy men, and ſpent there the re-"mainder of their days." Mr John Marſhall's Letter to Dr Cogan from the Eaſt Indies. Philoſ. Tranſact. for Jan. 1700. N°. 268.

thence

thence the earth was repeopled. Here I beg leave to recall to the readers mind the opinion of (1) Salmaſius, a perſon of as great learning and judgment, as any the laſt age produced. "There is no nation, ſays he, either of "Europe or Aſia, but what came originally from the "north; from hence moſt parts of Europe and Aſia were "planted with inhabitants. That vaſt region of Scythia "ſituated to the north, and extending far to the eaſt and "weſt, brought forth all thoſe people, with their lan-"guages, that overflowed Europe and Aſia. And by "diſcharging it's ſuperfluities towards the ſouth, pro-"duced the different nations of both thoſe countries."

Nations without diſcipline naturally degenerate into barbarity.

Hiſtory, reaſon, and experience, agree, that when families grew too numerous for one country, they muſt remove and ſettle in others; where they lived for ſome time without intermixing with each other, without laws, under no government, but what was lodged in the chiefs of each particular family. The ſwarms then that iſſued from this general hive, being thus left to themſelves, whatever they were at firſt, naturally degenerated into a ſtate of barbarity; and continued ſo for ages; till ſome one perſon of greater ſenſe and ſtrength reduced the ſeparate clans into one community, made laws for the government of the

(1) *Nulla Europæ fere gens, nec Aſiæ, quin a Septentrione promanaverit. Inde propagines profectæ populorum quibus Europæ Aſiæque pleræque partes conſitæ fuerunt. Scythia igitur, quæ ad ſeptentrionem, omnes ferme gentes evomuit cum ſuis linguis, quæ Europam & Aſiam inundarunt. Ut autem vaſtiſſima illa Scytharum regio fuit, & late porrecta ad orientem & occidentem, verſus meridiem eructando varias hinc in Europa, inde in Aſia, produxit gentes.* Salmaſius De Helleniſtica. pag. 366.

whole,

whole, and as it were compelled them to be civilized: and this was the (1) office of the firſt great heroes of antiquity.

Inſtances of their Reformation, in the Chineſe, and Ruſſians.

We may form an idea of this alteration in the face of nature from the different manners of two neighbour nations, the wandering Tartars and the Chineſe. The former obſerve little, or no decency in the common actions of life, in eating or drinking; live by rapine; depend for their ſubſiſtence on their cattle, and the ſpontaneous fruits of the earth: whilſt the Chineſe, as if inſtructed by the gods, cultivate the land, promote every liberal and mechanical art, and live in the utmoſt politeneſs. This bleſſing they have enjoyed for ſome thouſands of years, and their annals eternize the memory of their benefactors; though we dont find that they ever paid divine honours to them, as was done in other countries. And without going ſo far as China; what a change has been wrought in the manners of the Ruſſians, within the memory of perſons now living; by the efforts of one man, and he too a native of the country, but improved by the experience he gained in countries more civilized than his own! From theſe examples we may conclude, that the firſt heroes of antiquity were endued with more than ordinary natural talents, and thoſe too refined by educa-

(1) *Romulus, & Liber pater, & cum Caſtore Pollux,*
Poſt ingentia facta, deorum in templa recepti,
Dum terras hominumque colunt genus, aſpera bella
Componunt, agros aſſignant, oppida condunt.
Horat. Lib. 2. Epiſt. 1. v. 5.

tion;

tion; that they were actuated by a ſpirit and genius ſuperiour to that of the people whom they conquered and civilized; and may be preſumed to come from a country, where arts and ſciences were cultivated.

The beginning, and progreſs of ſcience.

The learned of the laſt and preſent age, deceived by the Greeks themſelves, in tracing ſcience to it's original ſpring, ſeem to me to have taken a way more round about, for want of attention to the ſentiments of Salmaſius; who had pointed out one much nearer. The ſacred hiſtory, which indeed ought to be our guide in doubtful caſes, has prejudiced them in favour of Egypt, and the Holy land, and the countries lying eaſtward from thence; where ſcience certainly flouriſhed in ancient times, and to an eminent degree. But if it was propagated according to the courſe of nature, we muſt turn our thoughts to the north; where the path perhaps is not ſo beaten as the other, and may be overgrown with thorns and bryars, but when cleared, will be found the nearer road to the fountain head. The Scythians for many ages have been reckoned a barbarous people, but it cannot be affirmed that they were ſuch from the beginning. The ſpirit of the northern nations has chiefly exerted itſelf in arms; but even here a ſtrength of genius was required to conduct them. The (1) Scythians in ancient times thrice gained the empire of Aſia: their defeats of Cyrus and Darius are laſting tokens of their military ſkill: our weſtern world has ſufficiently

(1) *Imperium Aſiæ ter quæſivere Scythæ, ipſi perpetuo ab alieno imperio aut intacti, aut invicti manſere.* Juſtin. Hiſt. Lib. 2.

felt the force of it under Woden, Attila, Theodoric, Genſeric, and others; whoſe ſucceſſes cannot be aſcribed to undiſciplined numbers, and brutal courage only. To ſay that they fell upon effeminate, luxurious, and enervated people, is a plauſible way of accounting for their conqueſts; but this reaſon will not hold good in the caſe of Gengizchan and Tamerlane in the eaſt; for they deſtroyed mighty empires founded on arms and military diſcipline; and overpowered as able generals, as perhaps any age ever produced. Their ſcience in war is therefore indiſputable; nor do I think that in ancient times they were deficient in the arts of peace.

Religion the chief mark of a civilized people.

The firſt inhabitants of Greece are ſaid to be barbarians, that is, as I take it, colonies from the Scythian hive: theſe lived the lives of the wandering Tartars, till they came under the dominion of the gods. The gods by all accounts firſt (1) reformed them from a ſavage life; taught them to till the land, and to build cities; then juſtice is ſaid to have flouriſhed, laws were ordained, property ſecured, and violence puniſhed. The Pelaſgians, who ſeem to be only later colonies of Scythians, either came with the gods, or ſoon after them, and overran the whole country of Greece; and this was another means of civilizing them. Then they received their religion, or Hero worſhip: for the firſt known gods, and oracles, of Greece, were the gods and oracles

(1) *Primus ab æthereo venit Saturnus Olympo,*
Arma Jovis fugiens, & regnis exul ademptis,
Is genus indocile, ac diſperſum montibus altis
Compoſuit, legeſque dedit. Georgic. 1. v. 125.

of

of the Pelaſgians. Religion is the principal mark of a civilized people; and therefore the Greeks could not be ſaid to be thoroughly reclaimed from barbarity, till they received the Cabiric myſteries, or worſhip of the Twelve Great Gods.

The next Learning, and Philoſophy.

Another mark of a civilized people is learning and philoſophy; this I think can be traced no higher in profane hiſtory, than the time of Zoroaſtres, who was contemporary with Ninus founder of the Aſſyrian empire. What remains of the hiſtory of Zoroaſtres, ſhews that he was an adept in ſcience. He is ſaid to be the firſt, (2) "Who found out magic arts, ſtudied the origin of "the world, and obſerved the motions of the ſtars." Whether he is to be called Zoroaſtres according to Trogus, or Oxyartes according to Diodorus, and Cteſias, is not material; he is certainly the ſame perſon, who was conquered and ſlain by Ninus; if ever there was ſuch a (1) king as Ninus. Perſons too much bigoted to an hypotheſis of their own, may diſpute the truth of this part of hiſtory, but I can ſee no reaſon to queſtion it. Becauſe it does not run back to an unreaſonable length of time; and has this advantage over other hiſtories of ſo great antiquity, that here we are not concerned with the heathen mythology; have nothing to do with the gods of Greece or Egypt; but only with a king of Bactria, con-

(1) *Poſtremum illi* [Nino] *bellum cum Zoroaſtre Bactrianorum rege fuit, qui primus dicitur artes magicas inveniſſe, & mundi principia, ſyderumque motus diligentiſſime ſpectaſſe. Hoc occiſo, deceſſit & ipſe.* Juſtin. Hiſt. Lib. 1.

(2) Sir Iſaac Newton ſeems to doubt of the very being of Ninus. See His Chronology.

quered by a king of Assyria. The time of Zoroastres may be computed by the fall of the Assyrian empire under Sardanapalus, which is said to have lasted 1300 years, and ended about 700, or according to some 800, years before Christ: and this I think is as high as the records of Egypt can reach.

Cabiric rites in Asia.

Of all the countries of Europe the island Samothrace bears the earliest tokens of the Pelasgians, by being the seat of the Cabiric worship; and yet the rites seem to have been established before in Asia. Not far from Calchedon was a fortified place, or castle, from time immemorial called Ιερὸν, or *the Temple*, which in process of time became the temple of (1) *Jupiter Urius*, propitious to navigators: but seems originally to have been dedicated to the service of the Twelve Gods. This temple, some affirmed, was built by Jason at the time of the Argonautic expedition, but (2) Polybius only says, "That "upon his return from Colchis, he there first sacrificed "to the Twelve Gods:" which intimates that the temple was at least more ancient than that expedition. In Pontus was the (3) castle and town of Cabira, the imperial seat of Mithridates, afterwards improved and adorned by Pompey; this seems to have been a place dedicated to

(1) Vid. Edm. Chishull Antiq. Asiatic. Lond. 1728. p. 59, & Addenda.

(2) Ἀπὸ δὲ τοῦ Πόντου τὸ καλούμενον Ιερόν· ἐφ' οὗ τόπου φασὶ κατὰ τὴν ἐκ Κόλχων ἀνακομιδὴν, Ιάσονα θυσαι πρῶτον τοῖς Δώδεκα Θεοῖς. Polyb. Hist. Lib. 4. p. 307. Ed. Casaub.

(3) Πρὸς αὐτῇ δὲ τῇ παρωρείᾳ τοῦ Παρυάδρου Καβείρα ἵδρυται σταδίοις ἑκατὸν καὶ πεντήκοντα που, νοτιωτέρα αὐτῆς ὄρειν· ἐν δὲ τοῖς Καβείροις τὰ βασίλεια Μιθριδάτου κατεσκεύαστο. — Τὰ δὲ Κάβειρα Πομπηΐου σκευάσαντος εἰς πόλιν, καὶ καλέσαντος Διόπολιν, ἐκείνην προσκατεσκεύασε, καὶ Σεβαστὴν μετωνόμασε, βασιλείῳ τε τῇ πόλει χρῆται. Strabo. Lib. 12. p. 556, 557. Vid. etiam Plutarch. in Lucullo.

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the Cabiri, in the ſame manner as the other. Amongſt the opinions, mentioned by Strabo, concerning the Corybantes, or armed prieſts of the Cabiric myſteries; "(1) Some ſaid, they were a body of men appointed by "the Titans to attend upon Rhea." This notion was plainly borrowed from the fable of their nurſing Jupiter in Crete: but what follows ſeems to have more probability in it, "That ſome ſaid they came from Bactriana, others "from Colchis:" and both opinions might be true, if this was the road by which they came into Thrace. Herodotus has preſerved, what I eſteem a curioſity, viz. a Rent Roll of the tributes annually paid to Darius Hyſtaſpis from the ſeveral nations of his empire: amongſt others we find the (2) *Orthocorybantians:* who by their neighbours mentioned in the ſame lot of aſſeſſment, ſeem to belong either to Media, or Bactriana; or perhaps were ſituated between both.

Bactria the ancient ſeat of Arts and Sciences.

If then I might be permitted to chooſe a country for the ſeat of arts in the moſt primitive times after the floud, it ſhould be Bactria; which is properly a part of ſouthern Scythia: becauſe I think no country can produce more certain evidence of it's ancient politeneſs. From hence, as it ſeems to me, ſcience was pro-

(1) Οἱ δ' ὑπὸ Τιτάνων Ρέᾳ δοθῆναι προσπόλους τὲς Κορύβαντας ἐκ τῆ Βακτριανῆς ἀφιγμένους· οἱ δ' ἐκ Κόλχων φασιν. Strabo. Lib. 10. p. 472.

(2) Απὸ δ' Εκβατάνων, καὶ τῆ λοιπῆς Μηδικῆς, καὶ Παρυκανίων, καὶ ΟΡΘΟΚΟΡΥΒΑΝΤΙΩΝ, Πεντήκοντα καὶ Τετρακόσια τάλαντα· Νόμος Δέκατος ἔτος. Herodot. Lib. 3. c. 94. The *Parycani* here mentioned, ſeem to be the ſame with the *Pariani* of Pomponius Mela. *Interiora terrarum multæ variæque gentes habitant Gandari*, Pariani, & *Bactri*, *Sugdiani*, *Harmatotrophi*, *Comaræ*, *Cemani*, *Aparni*, *Dahæ*, *ſuper Scythas*, *Scytharumque deſerta*. Pomp. Mela. Lib. 1. c. 2.

pagated

pagated to Persia, Assyria, India, and even to China itself. (1) Strabo says, that "Bactria adjoining to Aria, "abounded in every thing, but oyl." The natural fruitfulness of the soil therefore invited mankind to settle in it; till it was overcharged with inhabitants. The populousness of this country, one argument of it's politeness, may be judged, from what is reported of it near two thousand years ago: that it had then (2) a thousand cities under the jurisdiction of the Greeks, after they had destroyed the Persian empire. Bactria I take to be what is now called Bucharia, the greater and less, stretching almost from the Caspian sea eastward, to the confines of China, (3) "Bokharia, Bukharia, Bogaria, Bokaria, or "Boharia, as it may be variously written, is the name "given at present to the country, or tract of land, be-"tween Karasm, and the great sandy desart bordering "on China. It signifies the country of the *Bukhars*, "which (4) Abulghazi Khan informs us is a Mongol "word, implying a *Learned Man:* Because, adds he, all "those who have a mind to be instructed in the lan-"guages and sciences, go into Bukharia. Hence it ap-"pears, that this name has been imposed by the Mon-

(1) Πάμφορον δὲ εἶναι καὶ Βακτριανὴν, πλὴν ἐλαίου, πλησίον τῇ Ἀρίᾳ παρακειμένην. Strabo. Lib. 2. p. 73.

(2) *Quanquam plus gloriæ sit, inter Assyria & Medica, Persicaque memorata olim regna, & opulentissimum illud Mille Urbium Bactrianum imperium emergere potuisse.* Justin. Hist. Lib. 41. *Eodem tempore etiam Theodotus, Mille Urbium Bactrianorum præfectus, defecit; regemque se appellari jussit.* Id. Ibid. Eucratides one of the successors of Theodotus had likewise a thousand cities under his jurisdiction. Εὐκρατίδαν γοῦν πόλεις χιλίας ὑφ' ἑαυτῷ ἔχειν. Strabo. Lib. 15. p. 686.

(3) See Astley's Collection of Voyages. Vol. 4. p. 514.

(4) History of the Turks and Tartars. Lond. pag. 108.

"gols,

"gols, who conquered this country in the time of Jen-"ghis Khan. The ſame author mentions the Bukhars "elſewhere, but in thoſe places the term ſeems to be re-"ſtrained to the inhabitants of the city of Bokhara." I readily agree with this learned writer, and his author Abulghazi, that the word (1) *Bukhar*, is the northern name for a *Learned Man*; but cannot allow the inference he draws, if I underſtand him right, viz. That the name Bucharia was impoſed by the Mongols, at or after the time of Jenghis Khan; for the contrary appears clear to me; ſince a man muſt firſt go into Bucharia before he could be called a Bukhar. Bucharia is therefore not the new, but old name of the country, and if I am not deceived, means no more than Bactria: and that as mount *Caf* was the Cafcaſus, or Cavcaſus, of the ancients; their Maracánda is now *Samarcand*; Sogdiana *Al Sogd*; Choraſmia *Karaſm*, or *Chariſme*; ſo *Bocharia* is only the later name for Bactria, or Boctria; and the city of *Bochara* ſeems to be the ancient Bactra, the capital of the country. The ſchools of Bochara and Samarcand ſtill keep up the ancient character of learning; and the ſoil of Great Bucharia ſtill anſwers to the ancient fruitfulneſs of Bactria. "It muſt be confeſſed, [ſays an (2) author

(1) What the Mongols called *Boghar*, or *Bukhar*, a Saxon would write Boȝ peꝛ, or Boc peꝛ, i. e. *Vir Librorum, a Man of Books*, or *Learning*. *Bog* is the old northern word for a *Book*, meaning the Wood of the *Beech tree*, in Saxon Boc ꝛpeop, or *Book tree*, on which their characters were anciently engraved. Of the ſame import are the Greek Βίβλος, and the Latin *Liber*, both ſignifying the materials on which writing was performed.

(2) The French Editors [Bentink] Notes on Abulghazi Khan's Hiſtory of the Turks and Tartars. pag. 455.

"who

"who ſeems to be well informed about it] nature has "denied nothing to this fine country to make living in "it agreeable. The mountains abound with the richeſt "mines; the valleys are of an aſtoniſhing fertility in all "ſorts of fruits and pulſe; the fields are covered with "graſs the height of a man; the rivers ſwarm with ex-"cellent fiſh; and wood which is ſo ſcarce all over the "reſt of Grand Tatary, is found here in great plenty in "ſeveral parts: in ſhort it is the beſt cultivated and in-"habited of all the Grand Tatary." Theſe deſireable regions, ſo adapted to the conveniences of life, and not improbably the ſeats of our firſt anceſtors after the floud; by a ſad fatality lay obſcured during the revolutions of thoſe kingdoms and empires, that make the ſubject of Greek and Roman hiſtory; and were ſcarce known to the Europeans, till the Arabians carried their conqueſts into Tartary. The ancient accounts of the inhabitants, and their country, are loſt in the ſhipwreck of time; and nothing remains of them at preſent, but a few ill contrived fables, affording neither pleaſure nor profit to the reader. Were we only born for ourſelves, as too many are apt to think, we need not be affected with the viciſſitude of things, nor trouble ourſelves with uneaſy reflexions about them: but thoſe who have at heart the advancement of knowledge, and the improvement of poſterity, cannot but regret with me the loſs of ſo conſiderable, and intereſting, a period in the hiſtory of the world. But thus providence has ordained, and we muſt acquieſce.

I have

The Sum of what has been ſaid.

I have gone through, at leaſt in part, what I at firſt propoſed; which was to reſcue fabulous hiſtory out of the hands of the poets, by reducing it to a ſort of ſyſtem with the help of chronology. As my intention cannot be bad, whatever the execution may be; I hope it will meet with that indulgence, which ought to be given to a firſt attempt of this kind. I have not courted the reader's favour, or approbation; becauſe I think it unneceſſary, where an authour has truth on his ſide; and where he has not, it is only beſpeaking the reader's ſanction to an errour. I have offered no violence to the chronology of profane hiſtory, nor to the more authentic teſtimony of the ſacred records. I have had regard to the grand æra of the deluge; and to the diſperſion, and propagation, of mankind. I have, it is true, taken the liberty of diſſenting from other authors, both ancient and modern; but I hope with that decency, and reſpect, that is due to their ſeveral characters. If I have brought the firſt colonies of people from the northern parts of the world, I am not ſingular in my opinion; tho' the ſtream of writers may poſſibly be againſt me, and the matter itſelf cannot be cleared up from the ſacred hiſtory; which all along points to the line of Sem, the poſterity of Abraham, and the promiſed land. This has manifeſtly given thoſe authors a byaſs to Chaldæa, Syria, Arabia, Judæa, and Egypt; which are neceſſarily mentioned oftner, and more particularly, than Scythia and the north eaſtern countries; tho' theſe certainly had inhabitants, as well as the others, but not ſo diſtinctly enumerated by Moſes.

The Concluſion

Ancient learning, I am but too ſenſible, is not ſuited to the general humour of the age, but only to a few particular perſons; and yet no ſooner does a work of this nature make it's appearance, than every reader claims his right of ſitting in judgment upon it. And for one who reads for the ſake of amuſement, or inſtruction, there are ten who read with no other view, than to find faults in it: tho' perhaps ſcarce one in ten is capable of entering into the merits of the argument. All ſuch have my free conſent, to find what faults they can in the preſent treatiſe; only craving ſo much juſtice at their hands, as to believe, that, to the beſt of my abilities, I have uſed my utmoſt endeavour to find out the truth.

F. W. R. L.